

Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 19th, M. S. 36.

LUCIA HINES.
(Bedford Springs, Pa.)

I will make an effort to open the circle with a few thoughts of my own. I have watched a long time the development and growth of Spiritualism; and to-day I feel that the gigantic work is going on, shaping the destiny of men—unfolding ignorant and superstitious minds from all errors—making them willing to look in the future for truth, embodied in the principles of justice. When once we understand that it is necessary to lift up and enlighten all ignorant minds, before we can expect to realize the full fruits of our labor; we may then understand how important every effort is, that is made to release the ignorant from a belief in redemption through faith; and we will not think any task too great, or labor too severe, to accomplish this wonderful reformation. I look with amazement at the hordes of disembodied spirits, who are unacquainted with the first principles necessary to their progress. Taking pleasure in distressing and being distressed, seems to be the only realization they are capable of, and this has been brought about through the false system of education called Christian teachings. Men and women have been burned at the stake, confined in prison, exiled from their homes, and trampled under foot, and the heart's best affections crushed in order that they might reach an imaginary place called heaven. Did these people expect to obliterate the past, on account of the torture they endured? This seems to have been their conception of that eternal principle which acts through every living soul, forcing a recognition of the good and beautiful—making each soul crave a condition for itself, which, under existing conditions it is impossible to attain. This is the lever by which to put in motion the progress of the human family. Blot out the desire for the good and beautiful, and this beautiful world would be covered with blood and misery. I desire humanity to nourish in their hearts the blossom of hope and everything that is beautiful—everything that tends to elevate and crown human life with pleasure, trust and honor. Such conditions will root out forever that false system that men to-day hold in such reverence, simply because dear friends cherished it while they lingered upon earth. Let the things of the past evolve new thoughts, and make it possible to complete a unity among men, which can never be enjoyed unless you understand the correct principles of life; and these principles cannot be understood unless the bigotry of the past is sacrificed to the knowledge of the present. And, I feel that the hour is near at hand when a universal change will come to you all. In approaching this crisis, you may not feel satisfied with some of the events that will occur; but each one of those events will tend in the direction of ushering in a period of peace and contentment to mankind. I feel as if I could use the instrument all day, but that would be unjust to others, and I would fail to conform to the principle that I request others to search for and live in harmony with. Before I go, however, I will say to the friends present, that the work is going on. We are gathering together a mighty host, who have been ignorant of the first principle of justice, and bringing them in rapport with conditions that will remove the scales from their eyes, and awaken them to an interest in their own development. As we labor on, the phenomenon of obsession will become a subject of interest, instead of impressing the mind with terror. Instead of men and women being held down year after year by some spirit that has not knowledge enough to hold a human organization for its own good, but that is bent upon destruction without caring for the consequences to the mediumistic person—instead of this, the instrument used will become enlightened, and the spirit itself freed from all desire of revenge, will become a helper in the reformation, and wisely use all the forces through which it has power to act. I will bid you adieu, or at least will cease speaking, for I will remain during the sitting. My name is Lucia Hines, of Bedford Springs, Pa.

[We wish we had the time to comment upon this most instructive communication as it deserves. It is replete with the most pregnant truths—truths that are persistently ignored by those who claim to have a superior knowledge upon those subjects, which it is most important for mankind to understand; but about which those who profess to know the most, manifestly know the least. Well may this spirit say, "I look with amazement at the hordes of disembodied spirits who are unacquainted with the first principle necessary to their progress;" and equally right is she in attributing that vast amount of ignorance in spirit life to the false system of education called Christian teachings. For centuries, thousand, tens of thousands, and hundreds of thousands, of trained Christian priests have been beseeching the ears of those whom they could reach, from their cradles to the grave, with the false teaching that with death all chance of indi-

vidual growth or improvement was impossible forever thereafter; coupled with this fatal error, was the equally erroneous teaching that not by any individual merit was the salvation of the human soul possible, but that its humble reliance upon the sacrificial atonement of a crucified God, was the only chance of escaping the torments of souls doomed to eternal perdition. Those Christian teachings, if devised to fill the spirit life with wrecked human souls, could not have been better devised for that purpose. Fortunate, indeed, have been those who were permitted to escape the effects of this disastrous teaching. But outraged nature is asserting her prerogatives, and by the retroactive effects of this accursed system of mind and soul enslavement, is forcing upon public attention, the fact that there is and can be no barrier set up between the people of earth, and those who have entered the spirit state of life; and that spirits can, will, and do return to influence the thoughts and actions of those in mortal form, for good or evil, to both spirits and mortals. If those whose especial duty it is to understand the psychological laws governing the intercourse between spirits and mortals, then will the increase of what is misnamed insanity, go on until enough asylums for the insane will not confine those who are merely the sensitive victims of the obsession of ignorant, selfish, and perverted spirits, made so through the destructive teachings of stupid, blundering and pretentious charlatans. We know whereof we speak, when we say that where there is no organic derangement of the brain, persons who manifest symptoms of derangement of mind, are never in any just meaning of the term insane; but in all such cases are overcome by spirits who have, by some means, gained temporary and periodical control of the physical organism. Wherever there are cases of derangement, in which the subject is at times perfectly rational, it is almost a certain thing that the occasional mental disturbances, are the result of cause, external to the mind or physical organism of the patient. This external influence is always the result of spirit effort to re-live their old perverted lives over again, and if allowed to continue long enough, it becomes a second nature of the patient, and the spirit possession becomes so confirmed and permanent, that the mind that should naturally belong to and govern the organism, is permanently deposed, and can never return to the form from which it has been thus crowded. There are persons who, in their ignorance of the manner of relieving persons besieged by ignorant and undeveloped spirits attribute this misfortune to a knowledge or recognition of the fact of the spirit possession of mortals, and weakly and irrationally urge all persons to shun all thought or observation of the subject. This is simply suicidal to many who would be saved from the consequences of this calamity, if they were properly informed about the matter, by those in whom they had misplaced their confidence, as informed and prudent teachers. Indeed it would seem as if these people thought that by shutting their eyes so as not to see what was going on, that they would thus arrest all the disagreeable consequences to result therefrom. Spirit possession and the exorcising of spirits, were well understood by the learned, thousand of years ago, among all civilized people, but with the dawn of Christianity, all this was suppressed in order that the people whom the priests sought to use and govern, might be kept in ignorance of the true state of affairs in the spirit life, and the relations existing between mortals and spirits. This destructive policy will have to cease, or the consequences will fast become such as will compel it to cease. Provincial Councils of Catholic bishops, Episcopal Conventions, Presbyterian Assemblies and Synods, Methodist Conferences, and all the other organized systems for enslaving the minds of the people and keeping them in ignorance of the truths appertaining to their welfare spiritually and otherwise, will yet become things of the past, for the people are learning and acting, while their complacent dictators are squabbling about prayers, names, rituals, creeds, and other priestly nonsense of barbarous ages, with which they think to amuse and bamboozle their heretofore subservient followers. They do not seem to remember that the art of printing has been in use for the past four hundred and fifty years, and that civilized mankind are not the ignorant hordes they were when priests monopolized the learning of the world. But we find our pen is running away, and we

must call a halt to it. Read and reread that communication of Lucia Hines, for it contains more true information, as to what most concerns humanity, than can be found in many volumes from the pens of the most advanced thinkers.—Ed.]

JOHN MILLER.
(Philadelphia.)

It is really amusing to me to see how many different kinds of people can take hold of one person and give evidence of their own development, when it is known that the variety is as great as the number of spirits that control. Yet each one seems able, in some way, to throw enough of their own identity into their communications to prove conclusively that there is room, in unbounded space, for all created spirit identities, and also the possibility of the lowest in the scale of development attaining in the course of unlimited time, a condition of happiness which will recompense them for all the misery of the past. Now, to me, this looks like a principle to be respected, studied and appreciated, for it gives to all the contentment of spirit which, through all grades of society, individual lives are striving to obtain. I feel a reverence for a power that can produce, out of apparently unfavorable conditions, something that in the future may become a light and a thing of beauty, guiding storm-tossed weary souls upon the way to that condition where sorrow will be known no more. This principle is eternal—operating in every direction—and there is not a human soul but what at times has felt lifted up, free from care and sorrow. This is indicative to each one of what the future will be to them. They must not fear the vengeance of God—they need not fear themselves—for from the mistakes of their lives' experiences, comes wisdom to them. How then approach the fountain and replenish the spirit with knowledge sufficient to overcome all the prejudices of the past and make it free from any of the blots that rested thereon? This one great force of spiritual growth is bringing you together as men and women, and as you meet, you not only attract forces on your own plane of development, but also the innumerable horde who, failing to receive recognition in their physical lives, look on, sometimes, with prejudice. But, it matters not how deep seated their prejudices are, they are benefitted and lifted up to a condition that will in time enable them to cast every fetter aside. (This is what you are doing—this is something that will give you pleasure eternally. We wish you all success. As each force gains power, it will gather around you and strive to aid you in the labor—giving you fewer obstacles and greater opportunities to do good. One kind act sometimes reaches millions. Kind thoughts are ever present with us, and the food of the soul is justice. My name is John Miller, of Philadelphia. Ques. Have you been in spirit life long? Ans.—Quite a number of years. I lived in the north-western part of what is now the city, and I am entitled to be called a citizen of Philadelphia.

[Again, we ask the reader's attention to the foregoing communication. Its wisdom and philosophy are in strict accord with the teachings of Spiritualism. Think of it! "One kind act may reach millions." Truly so, for not one act that will benefit a human being, whether spirit or mortal, will ever cease to vibrate through the realms of rational life. Friends, form your circles and become helpers in the great movement of reform and progress that is going in spirit life as well as on the earth plane of existence. The good you may do you can little imagine.—Ed.]

KATIE LUDHIME.
(Near Aaronsburg, Pa.)

How do you do? I've got a good deal to say, but I'm not used to talking through some one else. I used to belong to church, and I thought I'd like to reach somebody and tell them all I've undergone since I've been dead (I was going to say, but I don't seem to be dead. I found it real hard to find myself awake enough to know what I should do; and some of my old friends said that I had not been faithful enough was the reason why I was left in such a miserable condition. So I went to work and I prayed night and day to get relief; but the minister told me it was not done in the right spirit, was the reason why I felt so distressed. And at last I got real mad about it; and I said I would lose all chance of ever entering the kingdom of heaven. But there was one thing I found out just then. There were people came about me who didn't belong to church, and they said if I would listen to them, they thought they could put me in the way of getting out of all my difficulties. I didn't listen to them at first, for I didn't think that non-professors of religion knew much about what I wanted. But after a while I told them that if they'd lead me out of my trouble, I'd try to do something that would get other people out of it. So they've brought me here. At first I thought there was such a crowd here that they wouldn't let me come in. But I'm here holding somebody else to talk for me; and the awful pain I had is pretty nearly all gone. So I'll go and help some other poor spirit in to get a little strength, and to learn that we don't die, but that we live and can make somebody else do our talking. Well, I kind of feel now that it is going to be all right. They called me Katie Lud-

hime. I lived on the mountain near Aaronsburg, Pennsylvania. I belonged to the Lutheran church. I was of German descent, and could speak German when I had my own body, but I ain't able to do it now.

[What a lesson this artless and manifestly truthful spirit narration teaches those who think to reach a state of spirit happiness through making a profession of religious faith and following the ruinous teachings of the Christian clergy. Passing to spirit life after a painful illness, and hoping there to find peace and rest, this poor confiding female found herself suffering from the ills of her earthly experience; and is consoled by her pious Christian spirit friends with the assurance that she had not been faithful enough to her religious duties. Hoping to make amends for this grievous neglect, she went to work praying, and prayed continually to get relief, but in vain. A pious Christian minister tells her that she had not prayed in the right spirit. Driven to desperation in her righteous indignation at the impotence of religion, and the God in whose name that religions had been, and is still being, falsely taught by the Christian clergy in spirit life, she renounced all chance of ever entering the Christian heaven. Then when she supposed she would be hurled into the fiery torments of the damned, and when abandoned by her Christian minister and friends, she found herself surrounded by those who had never been subjected to the soul-crushing effects of religious ignorance and superstition who thronged to her relief; and who told her if she would listen to them, they thought they could put her in the way of getting out of all her difficulties. At first she refused to hear them, but with the benevolence that takes the place of religious bigotry, these non-professing spirits awaited in patience the moment when she would be willing to follow their experienced counsel. This moment came, when they led her to the circle at our office, there to find that spiritual light which she might long have been denied, but for the blessed medium, Mrs. F., whose refined and sensitive organism has proven the "balm in Gilead" for so many sick, sorrowing and weary spirits. Katie Ludhime is now a free and useful spirit, seeking how she may show her appreciation of the boon she received in the way of spiritual enlightenment. Another spirit worker has joined the army of progress, and joyfully takes her place with those whom she looked upon as her worst foes, because of her false training; but whom now she thanks and blesses as her truest friends.—Editor.]

JOHN JACOBS,
(New York City.)

My very earnestness may, in some manner, interfere with my speech; for it is something worthy of the greatest earnestness. If I have not had much experience in controlling human organizations other than my own, I have had experience enough to find that the power of speech is not the only advantage that I obtain by it. As the words flow from the lips of the medium, I have the power to penetrate into many of the mysteries of human life. I can gather from a distance many of the conditions that exist and hold mortality back from the true elements of their lives. There is no greater tyrant than public opinion. It makes the stoutest hearts quail. And, now, I want to present to your readers an idea of who or what makes public opinion. Is it the learned? the wise? the good? Is it men who have dedicated their lives to discover something that will alleviate the distress of humanity? I answer, no. Men and women who are not capable of shaping their own destinies, through the indolence of others, have become the dictators of humanity. Perhaps through circumstances over which they had no control, they may have come into the possession of wealth enough to surround themselves with all that is beautiful in the way of material things, without having within themselves any sense of justice; and their selfishness predominates over every other sense within them. Such people as these make society what it is. This is not a false statement. Inquiring minds are so absorbed in the pursuit of knowledge that they have not time to see that society conforms to any law. In the majority of cases, it is the vain and frivolous that hold the chains that bind mankind; they knowing that the weak may possibly gain courage, and stand out independent of their scorn of them. In the early days of Spiritualism some such creatures laughed at the idea of an intelligent spirit doing anything so absurd as rapping; but spirits had learned enough to know that the simplest things of earth would sometimes confound the wise. It matters not how simple a thing is, if it carries an impress of intelligence and truth upon its back, it holds the key, or opens the door to greater possibilities. You would not have your pleasant homes and comforts that surround you, if you had not begun by building a structure that would answer your requirements. As I feel my-

self drawn to the interests of humanity, I hope to be able to do many things to enlighten and improve the condition of mankind. I have much that I would like to say, but being of an experimental turn of mind, I have used the brain of the medium for other purposes than speaking; therefore I have lost my power and will be necessitated to retire. John Jacobs, of New York City. I was educated for the ministry, but somehow or other I did not come in harmony with it, and lived my life without doing as others wished me to do; and I assure you I feel better satisfied with myself than if I had bended my knees to public opinion.

[We are fully in accord with the sentiments expressed by this spirit, and realize the force of what he says concerning the undue influence that men and women of wealth and social exclusiveness, are permitted to exert in shaping the affairs of society. When people acquire sufficient independence and self-respect to look upon snobbery of every kind with scorn and contempt, those who are favored with wealth will learn to be the benefactors rather than the tyrants of society. Common sense and its exercise is the one thing needful to make this earth a paradise for all. Why not cultivate it as the true staff of life.—Ed.]

JAMES BOOTS. (A New York Wharf-rat.)

See here folks! Do yer allow every body to come in here, because I hain't done much good, and I've got no edification, and what am I to do anyhow? I hain't had no chance. Do yer want to know something about me? [Certainly we do.] Well I guess I must ha' been a little wrong while I lived. You've heard of what they call wharf-rats. Maybe I was what they called a wharf-rat, when I had a body. I hain't got one now. And I've got to tell yer I used to steal my living, cause I had no other way to get it. I hain't learnt anything, and I don't like to put things in a place where everybody will see it; but I'll tell yer what I done worst and I haven't felt easy about it since. There was a gal I was acquainted with that said if I would go to a place with her, and take a bundle, and throw it in the river, she would pay me. I did go, and what do yer think it was? [We don't know.] It was a baby that a rich gal had, and I hain't felt right about it since. Ques, Was it alive? Ans. I spose so. So one day when I was trying to get something for myself, the "Cops" came along, and I jumped into the river to get away, and I expect that is the reason I am here. I hain't been to a place what is called hell, yet, but I don't feel right good in here, (pointing to the breast of the medium), because I throwed the bundle in the river. But I've got folks here what say I wouldn't ha' been so bad, only what surroundings made me. Mister, I don't believe there is such a place as hell, cause I haven't found it. They called me James Boots, but my name, if I had any was Matriek. I don't know where I belonged, but I was in New York City when I jumped into the water.

[One would suppose if any one was a fit candidate for hell-fire torment, that this poor unfortunate spirit boy was just the one to fill the bill; but an all wise, just and beneficent principle, tempered the winds of adversity to this poor human waif, and brought to him loving and kind spirit friends, whose delight it will be to fan the slumbering spark of hope, aspiration and intellect into seraphic development. James Boots, wharf-rat as you were, you have preached a more instructive sermon, in your frank and simple confession, than could have been heard in any Christian Church in the land. With these unquestionable truthful spirit testimonies pouring upon us from the spirit life, hell will be knocked higher than the kite, which Mr. Beecher once alluded to in a trying hour.—Ed.]

JANNETTE ROSENBERGER.

(Passed to Spirit Life from Rome, Italy.)

I wish to explain why the majority of church members hold themselves aloof from radical Spiritualists. Conservatism has become so ingrained in them, that the mighty hosts invisible to mortal eyes, not caring to lose their ecclesiastical power, hold them in a condition of suspicion against anything that is progressive. That answers an important question. [In order that the reader may understand the full import of this communication, it is proper to say, it was given in response to questions asked by those in the circle, while waiting for the control to change.—Ed.] Progressive men and women, do not really lose the friends who once held them in high esteem, but their friends are so encompassed about, that they cannot approach or be to you what they once were. Now, if you can get one or two of them free from the influences of their surroundings, and you would mingle with these, they would become really better friends than ever. They would more nearly appreciate your true worth than they did in the past. Such forces united, sometimes hold us from doing the greatest good we could do. Now, there is one thing that you need not lament, the loss of a society that holds such influences. A young man in the midst of friends, yet feeling isolated and alone, suffers no real loss, but a great gain, and in this way; he is quick to see their infirmities—quick to observe how they bend to fashionable doctrines, and he notes their cowardice, and he knows that he is free from the conservative trammels that bind them. My friend you will live to see what you consider a misfortune is anything but a misfortune. Ques. Who is it that communicates? Ans. Jannette Rosenberger. I departed from my physical form in Rome, Italy. Ques. Of what country were you? Ans. I was of Germany, and an infidel, so-called.

A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

J. W. WALKER,
Franklinton, N. C.

Further Testimony in Behalf of Mrs. Reynolds.

Editor of Mind and Matter:

I am glad to see you ever wide awake on the side of truth. I am not given to writing, nor fond of seeing myself in print, otherwise I might have given before what now I feel called upon to render as an act of justice. However, I can now see reasons for being more explicit and make the application more direct.

On the 24th of August last, being in San Francisco, I availed myself of the opportunity of attending, for the first time, one of Mrs. Elsie Reynolds's materializing seances. I am not a stranger to materializations, having witnessed some twenty-five to thirty of them under strict test conditions; and was well acquainted with the variety of gratuitous information that fraud hunters supply, together with the fact that some had charged Mrs. Reynolds with fraud. Therefore I think I was quite prepared to make full and cautious observation for myself, and those who might question me.

The evidences showing the genuineness of that seance I sum up as follows:

1st.—A bay window, fronting within five or six feet, on a prominent, well lighted and thronged street, was converted into a cabinet by shading the windows, and by two loose curtains suspended in front, which thus left three openings, that is, one on each side and one in the middle, all of which were used as occasion might require. Of all possible arrangements to preclude confederates, I think this was most complete, therefore I have numbered this as witness No. 1.

Almost immediately upon Mrs. Reynolds entering the cabinet, little Effie came out before the curtain, called two or three out from the audience who went to her, and with them she talked in a lively and childlike manner; but as I did not have the privilege of a close inspection, I will only say that if this was imposture, then were those of the audience who went to her also confederates.

2d.—Appeared in all completeness a young lady, said to be, by those who had seen her before, your daughter, Lillie Roberts. Passing before us in the circle, she shook hands and conversed freely in a soft and low, though clear and distinct voice, with five different persons, among whom I had the good fortune to be one; and standing before her and conversing, in an all sufficient light to clearly see every expression on the countenance, as well as her bodily size, and while holding her hand, I could not mistake the small and youthful fingers. So, she was not Mrs. Reynolds.

3d.—A very tall, full developed lady came out twice, first measuring her height with a gentleman, who was not as tall as she, and the second time with quite a tall gentleman who sat next to me. Their height was about even. This was not Mrs. Reynolds. This lady, as also the next two ladies that appeared, did not speak. This, as I was informed, was because they were beginners, developing themselves for more perfect presentation.

4th.—A very small lady, small in every particular, yet very perfectly formed, symmetrical, with full expression of features, and I should think at least six to eight inches below the height of Mrs. Reynolds, came out and passed around in front of the audience. This was not Mrs. Reynolds.

5th.—Next came a lady who passed around in front of us, somewhat taller and considerably stouter, and of different proportions to No. 4; but the outlines and expressions of this one were not so positively distinct to my view, as she did not come close before us. I was told that she had but recently begun to appear, so I will not deal narrowly with the sceptic, and allow him to decide.

6th.—Then came a lady of a very distinct and peculiar physiognomy, and also differing entirely in coporeal development from any of the others described. She approached to within about three feet of a gentleman sitting next to me; beckoning to him, he arose; they laid their hands upon each other's shoulders, thus partly embracing; conversed freely together, and at last exchanged some four or five questions with each other. Though plainly and distinctly spoken, I paid no attention to the words, because I was too busy in surveying the woman, and the significance and import of the sight before me. Upon this lady returning to the cabinet, the gentleman said that he was now satisfied—that he had his wish—"that lady," said he, "was my wife." She was completely identified. I have not the slightest doubt as to this gentleman's perfect sanity, and capacity for correct judgment. Therefore I number this gentleman within the list of witnesses.

7th.—Came Star Eye. Again an entirely different individuality from any that had preceded her. She brought out a long trumpet in her hand, and handing it from one to the other, until at least four, though I think five, different persons in the audience had it, among which I was again one of the fortunates. Star Eye spoke to each one as she handed the trumpet, requesting them to hold it, and Gruff would speak through it, and did, using different expressions or salutations to each.

8.—The voice was direct through the trumpet, and the trumpet free from any connection of tube or cord whatever.

These eight evidences, I think, are very strong testimonies of genuine manifestations. If not, then I want to learn how the five different individuals got into the bay window, and how that trumpet was managed. But allowing the possibility of such mysterious machinery, (as some fertile brain would imagine,) to exist for such purposes, then I have to take another view of the matter, and that is, admitting that those who went up to see little Effie, were not accomplices, but were simply deceived, there are yet the five who came out of the cabinet, and the gentleman in the audience who identified his wife, being six, and Mrs. Reynolds, who was not among the former, and the lady who attended the lights and to the room management generally, would be a total of eight, yes, eight confederates banded together for purposes of fraud, and so the doctrine of total depravity has gone to seed. But, in all earnestness, I think such a company could do better in some other kind of show—make more money—gain more fame, without the risk of being grabbed.

Other minor events of interest, such as singing by at least three different voices at one time in the cabinet, occurred at that same seance, but of these I will not particularize, because they may not be included among positive tests by those who were not there to hear for themselves; but there were tests, which to me were equal to any, that was when Gruff spoke through the trumpet, it was in a loud, almost startling, gruff voice, which each time started Star Eye to laughing, so

spontaneous, unpremeditated and natural, and with such simplicity, which made them vouchers of truth and sincerity; and which no confederate in any fraud can possibly simulate, without traveling.

Dr. Dean Clark was present at this (the above) seance, seated second from me, and next to the gentleman who identified and conversed with his wife, this was just three days after he had told you by postal, that "there is something rotten in Denmark." I also remember well that the shake of the hands, and the passing of the trumpet, referred to above, ended when it got up to him, so that he did not get a chance of a privilege at either, but I thought that possibly he had had experiences enough without them.

Little Effie kept up an almost constant child-like talk in the cabinet that evening, and Mr. Clark had his share of social chat with her. I wonder why he did not tell her then and there, that he did not want to chat with an impostor; and I wonder by what process Dr. Clark can explain and dispose of the testimonies herein stated. But be that whatever it may, there is one fact I can assure him of, in this connection, which is, that I will not be captivated nor captured by any number of "respectable ladies," and allow them to dictate to me of what I saw, or did not see; and for at least thirty years have I known and realized the fact, that there are those whose religion justifies any and every damnable means for the crushing of truth, and the advancement of their selfish falsehoods. I have seen those who have had the most complete evidences in materialization, recognizing the return of their friends beyond the possibility of a mistake, and yet afterwards deny it. What captures such individuals? It is the want of brains enough to steer themselves through, relying upon others,—psychologized—or perchance petrified by their own conceit.

Friend Roberts, I had no thought of imposing so long an article upon you, and yet I could not well leave anything out.

Yours for the right,

F. C. WISSMAN.

San Jose, California, Oct. 4, 1883.

A Parting-Word With Friend Thompson.

DEAR SIR:—The difference between us is simply this, are the two conditions in which everything exists, interchanging or not? I affirm that they are; you that they are not, and this is the sum total of our difference. To bring this question to a focus, I asked you if heat and cold, night and day, the roots and tops of all vegetables, are not interchanging, and thought this sufficient, as the whole is subject to the same law as its constituent parts. You evade a direct answer, by saying a low temperature is simply the absence of heat, darkness of light, and ignorance the absence of substance, etc. It is necessary to remind you that low temperature is the effect of cold, that night and day are interchanging, that organic law is a perfect balance by interchange of the elements represented in heat and cold and that unbalanced condition, no matter what the cause, are inevitably unhealthy ones. You need not go outside of Spiritualism to find the evidence. Spiritualism has merely changed an absolute monarchy to an oligarchy of spirit over matter, spirit bearing about the same relation to matter that the master bore to his negro in the palmy days of slavery. In reply to the question, if interchange would not bridge the chasm that divides mankind into contending sects and factions, you say no with double emphasis. In reply to this please allow me to say, that every problem connected with existence that ever was solved has been proven by interchange, the reaction balancing the action, proof and the only proof of correctness, an exception cannot be found. That action balanced by reaction of positive and negative condition of the same element is the motive power of all, is as evident as that the two conditions exist, and the belief that they are distinct entities the one sovereign the other subject has made a literal hell of our world thus far in its history, and is as false as the effect of the belief has ever been destructive of human welfare, and nothing but a superstition more deadly in effect, than the fabled Upas tree of Java hold mankind in subjection to that belief. Interchange between the night and day sides of existence, between so called material and spirit world, has brought us from the lowest forms of life through every grade and condition of being below us, and will take us to the highest wherever that may be. The highest in all cases, combinations of and derived from the lowest; and in no case can the higher exist independent of the lower. When it becomes necessary to evade plain simple questions to sustain our position, it is time to stop. Yours truly,

J. TINNEY.

Westfield, N. Y.

In Memoriam.

BRO. ROBERTS:—A veteran in the spiritual ranks, Samuel Wyatt, of this town, passed to the summer land on the 17th ult., aged 72 years. Although he suffered severely during his last illness, his mental and spiritual faculties were clear and active nearly to the close of his earthly life, and apparently little time was lost to his consciousness before he awoke in spirit life, and was soon able to communicate to his friends.

His hopes were buoyant, his anticipations were joyous; and when asked about his view of the expected change, his emphatic answer was, "It is all right, I have not a doubt about the future life, and have not had for years."

He was a constant reader of MIND AND MATTER, and he took especial interest in the ancient communications through Alfred James. He had the greatest confidence that your paper would be a grand success in the battle for truth against error.

It was my privilege to be the mouth-piece of spirit A. T. Carey, a Quaker preacher of the olden time, and he spoke to the people at the funeral, as one well versed in spiritual things, with words of consolation to the friends, while the large assembly present, listened with great interest and respectful attention.

Thus the good work goes on, liberalizing the world, and ignorance though receding, will need the combined effort of all the true hearted, the wide world over, among which I trust the influence of MIND AND MATTER will not be least in its dissipation.

JAMES O. RANBOM.

Hammonton, N. J., Oct. 16, 1883.

Mrs. CARRIE TRYON, the well known trance medium, has changed her residence to 355 Cumberland street, Brooklyn, N. Y., where she continues to exercise her remarkable powers.

Testimonials to the Mediumship of Dr. J. V. Mansfield and Mrs. M. E. Williams.

Editor of Mind and Matter:

Fully realizing the fact, that by sustaining all good mediums, we are advancing the cause and spreading the great light of Truth, and in justice to those grand mediums, Dr. Jas. V. Mansfield, the spirit postmaster, of No. 100 West 58th street, New York City, and Mrs. M. E. Williams, the materializing medium of 482 West 34th street, New York City, I feel that I must give you, for MIND AND MATTER, the result of a recent sitting with the former and a seance with the latter.

Never having met Dr. Mansfield, he of course knew nothing of me or my spirit friends, and yet in every instance a correct response was given, and the correct signature attached to each of my sealed communications. In one of them I asked a spirit brother if he would materialize for me at any time. The reply given was, if I would attend at Mrs. Williams' he would talk to me, if he could not materialize. Within a week I did attend a seance at Mrs. Williams', but without giving her any idea of my expectations; and here I may say that although I had attended three times at her seances on previous occasions, yet I had not passed ten minutes' conversation with her before, and she did not recognize me, and of course she knew nothing of my spirit friends.

My brother did speak to me through the controlling spirits of the medium, and another brother materialized and dematerialized in my presence, holding the curtains apart, giving me a full view. A spirit friend came also, and lastly my wife's mother came out, advancing at least four feet from the opening in the curtain, and bringing in her hands a large bouquet of flowers, which I had brought to the seance room, after which she put her hands on me and kissed me, in the presence of all present. In this instance each of my friends recognized the engagement made through Dr. Mansfield, thereby confirming, and more than confirming each promise made; because they gave me at Mrs. Williams' a great deal more than they had promised through the Doctor.

Fraud hunters may say there was collusion, but all the fraud hunters in Christendom could not shake the evidence of my eyes.

I cannot ask better evidence of genuine mediumship and spirit return than was here fully demonstrated.

Fraternally yours,

DANIEL COONS,
775 Fulton St., Brooklyn, N. Y.

Complimentary Resolutions to Moses and Mattie Hull.

ERIE, Pa., October 10, 1883.

At a business meeting of the First Spiritual Society of Erie city and county, the following preamble and resolutions were read and unanimously adopted:

WHEREAS, In the course of human events it has been deemed best, in the judgment of our brother, Moses Hull, to resign his position as speaker of this Society; and

Whereas, Bro. Moses and Sister Mattie Hull have labored with an unflinching zeal for the upbuilding of the cause we love, and the establishment of this Society on a firmer basis; therefore

Resolved, That we do hereby express our love and esteem for our worthy Brother and Sister, fully believing that, wherever they may live, the cause of Spiritualism will not suffer whenever it is possible for them to put their shoulders to the wheel, as they have ever been ready to do since they came among us. In our Brother and Sister's departure for other fields of labor, we meet with a great loss, but we are not unmindful of the fact that others will meet with an equal gain. Therefore, we are glad to be able, and to have this opportunity to say, that we believe the friends of the great cause for which they labor, will only need to know our dear Brother and Sister to love them. We bid them God speed and may the good angels bless them in all the journey of life.

Resolved, That the above resolution be sent to the Banner of Light, MIND AND MATTER, and the Spiritual Offering, for publication.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

[Continued from the Eighth Page.]

great account, on account of her being the goddess of the plebians. It may therefore be not amiss to give some account of Diana of the Ephesians. We quote from "False Gods, or the Idol worship of the World," by Frank S. Dobbins, late of Yokohama, Japan, page 171:

"Ephesus was the central city of Asia Minor. One of its buildings ranked in importance above all others—the Temple of Diana. This was reckoned as one of the wonders of the world, and the Ephesians were wont to speak of Diana as the goddess whom all the world worshipped. The temple had been once destroyed, and then rebuilt with great magnificence. The ladies of Ephesus, at its rebuilding, had given their jewelry. Alexander offered immense riches to the Ephesians, if they would permit him to have his name inscribed on its walls; but they would not consent. This was the rallying-point of heathenism in Paul's day. The temple was 425 feet long, 220 broad, and its columns were 60 feet high. There were 127 columns, each the gift of a king. Only a part of it was roofed over, and this was with cedar. The remaining parts were rich with statuary and columns. It is probable that there was no building in the world in which was concentrated a greater amount of admiration, enthusiasm and superstition.

"The first statue of Diana was a shapeless black stone—which had fallen from the sky. Afterwards her images were made of wood. She is covered with breasts and with the heads of animals. She is supposed to represent the natural fertility of the earth.

"Diana was not worshipped in her temple only. Numberless little shrines, containing models of Diana in silver, gold, or even wood, were made to be carried about one's person, to be set up on household altars or carried in processions. The worship of Diana, in all its parts and in all places, was conducted with great magnificence."

From this account of the goddess Diana of Ephesus and her temple, it is very plain to see that she was regarded by her votaries in precisely the same light as the Freya of the Scandinavians, the Isis of the Egyptians, and the Virgin Mary of the Christians, or as the mother of the incarnated god and saviour of mankind. Why she was called Diana we do not know, but from the fact that the pillars of her temple were furnished by 127 kings, shows that her worship was very extensive, and no doubt extended over all the countries of the East. That she was regarded as the virgin mother of Christos has not been permitted to be known to us; but, since that fact is communicated by so well informed a follower of the great Gymnosophist Calanus, as Sotion, when taken in connection with the collateral facts of history, which all tend to confirm it, there can hardly be a doubt of the fact. At Mathura on the Jumna, in India, the supposed birth-place of Crishna, there is a representation of this same goddess, suckling the infant Crishna, on the walls of the temple, erected long ages before the alleged birth of Jesus Christ, in that sacred town, in honor of the Hindu Saviour Crishna. In view of all the facts, can there be a reasonable doubt that the worship of the Hindu Christos was the only Christ worship of the time of which spirit Sotion speaks, and for three hundred years afterwards?

Sotion tells us that he was a follower of the teachings of Calanus, but that he did not believe in the Brahmanical theology. He alludes to the fact that Seneca, his pupil, was also a great admirer of the precepts taught by Calanus, and that he, Seneca, incorporated many of Calanus's ideas in his writings.

He tells us that the learned men of his time were all Spiritualists, but made the mistake to suppose that they walked and talked with God. He speaks of the ruin that that mistake had caused to Spiritualism in all ages and countries; and most truthfully says, that this danger is not yet passed by Modern Spiritualism. In this, however, we think he is widely mistaken. The day has surely gone by when any man, or set of men, however influential they may be, can mislead mankind by any such error again. The "tiny rap" settled that business forever. We regard the testimony of Sotion, not only as authentic, but conclusive upon the points he makes, and must regard the identity of the Christos of India and the Christ of Constantine and Eusebius as one and the same myth, as unshakably settled. Suppose Wm. E. Coleman, or some other equally wise fool, tries his hand at impeaching this spirit testimony. We will wait and see if any one is equal to this folly.

Christianity in its True Colors, or the Religion of Jehovah as Taught in Ancient and Modern Times—Its End Appearance.

BY J. H. MENDENHALL.

UNIONPORT, INDIANA.

Editor of Mind and Matter:

The time has come when Christianity must die the death of former religions; and we feel it to be an act of kindness, as well as of wisdom, to assist in rendering its death an easy one. To do this will be but to strip it of all its borrowed phases of righteousness, and let the world behold it in the blackness of its general cursedness—its own true colors. We say cursed, or damning, because, if Christianity ever served as a blessing to the human family, it certainly does not now. If ever there was a time when Christianity was not a curse to those who learned to speak its foul name, and embrace its doctrines and precepts, it must have been before it became the stolen and badly mutilated copy of ancient pagan myths. We do not say that Christianity has done nothing in the way of developing human thought or intellectual capacity; for we would be sorry, indeed, to have to think that nature ever gave birth, or

permitted the same to be given, to any system of mental action in vain.

All may profit by experience, however ill that experience may be. We do, however, say this:—that whatsoever has been its (Christianity's) measure of good for the moral advancement of mankind, is, and ever has been, one wholly of a negative, repulsive nature—not positive and inviting man to come up higher, as do all systems of true philosophy; but pushing and driving him out and away from its soul-crushing influence. If our language be harsh and severe, it is because our subject is one whose very nature requires us to talk plainly and conscientiously; and not from any feeling of bitterness toward a single soul whose misfortune it has been to bear the appellation of Christian. No, no; we are both by nature and culture a lover of mankind; we hate nothing that lives or breathes in the human form divine. Nay, as hath been said by the noble bard of his kind, "We would sooner quit our path to save the life of a bug," than crush it beneath our feet. But we do hate any and all systems of mental action whose tendency is to bind, cramp and crush out the native purity of the soul of man, let it float under what name or color it may chose. We say further, that we know and acknowledge the fact, that there are good people among all classes of professors, even among those of the Christian religion; but it is, and ever has been, their peculiar mental organism, and not their Christian faith that makes them good.

Christianity never made one man nor one woman good. It would be impossible for it to do this; but in every instance where a human soul has been made convert to the Christian faith, he or she, as the case may be, became, that hour, a worse human being than before said conversion occurred. Is this too strong? We answer, No. It is necessarily true; because, to accept the faith, is, first, to draw around the mind of said convert a most horrible caricature picture of the so-called lost and damned in hell. This causes said convert to shudder under the weight of a moral incubus which ever beclouds his vision and gives him false views of the true and divine nature of human kind. Secondly, it closes up the avenues of free and progressive thought, thus serving to make slaves of mankind instead of free men and women. Thirdly, it serves to engender and cultivate a spirit of hatred toward every human soul who would seek to remove from the mind of man these hellish environments which serve to "bind fast" the human mind, and prevent change or progress. Indeed, "to bind fast" is the real, original meaning of the word religion.

And thus it has ever been with Christianity from the hour it drew its first foul, priestly breath or since Jehovah, the progenitor of the Christian gods, chose for this vicegerent that Egyptian murderer—even Moses, the man of bulrush notoriety. Yes, friends, from the hour in which Moses accepted the faith, and agreed with Jehovah to be his lieutenant-general and grand counsellor in carrying out the faith, the motto has been, "Believe or be damned," and yet, nineteen twentieths of the whole human race declare that they will be damned if they do. The ultimate, then, of all this is, nineteen twentieths of the human family are by Christian people regarded as proper subjects for the abode of "devils and the spirits of the damned," there to be eternally smoked, fried and roasted in the sulphurous flames unceasingly issuing from the "infernal pit;" all this to tickle the ear of "Belzebub," "Jehovah," and other Christian gods: while a few swiveled up saintlike souls are permitted to play their jigs and psalms on the "golden harps," and sing their ballet-jigs to Moses and the Lamb (and perhaps other kindred sheep) forever more.

We repeat it, then, that with this view of the subject, Christianity is the curse of mundane existence; and as its withering influence upon the souls of men, women and children, is carried with them through the change called death, into the spirit world, it is the bane and death-blow to mental progress for long ages in the world to come. This is evident from the numerous communications now being given through the media of our land by returning spirits, who, having been caught into the meshes of Christianity while on earth, come back to warn their fellow mortals of their great error, and to assist them in extracting from the trunk of the great and grand Tree of Life this Christian excrescence. And we desire to say once more, that we acknowledge the fact that there are many good and honest persons associated with, and claiming as a title of distinction, the name Christian; and that, while we respect them for their honesty of opinion, we pity them in their error, and hate their system of faith, as we do all other systems, creeds, or isms, whose tendency is to enshackle the human mind, retard moral progress, and curtail the real enjoyments of life. As an evidence that we have no desire or inclination to do Christianity any wrong or injustice in the series of articles to follow this, our introductory, we will allow it to speak in self-defense from the standpoint of its own interpretation.

Beginning, then with the alpha of the history of this moral blot upon human mentality, we will quote the learned lexicographer, Mr. Webster, and allow one disputant, whoever he or she may be, all the benefit that can be derived from the very name christianity. By this learned author we find it defined thus: "Christianity, the religion of Christians, the system of doctrines and precepts taught by Christ." True, with this definition of Christianity, it would seem on first thought, a dead open and shut as regards our getting at the real tenets of the religion of Christians, for certain it is that there is nowhere to be found among the annals of authentic history so much as a single line going to show what doctrines and precepts Christ ever taught, as to who Christ was, or even that there ever lived such a person upon our planet, as Christ, the Christian Saviour. Besides this, we know, to our hearts content, that the whole system of the Christian religion, as it now stands upon Christian record, is nothing more nor less than a plagiarized copy of ancient paganism—a system of oriental doctrines pertaining only to our great solar system—the sun, moon and stars; together with the seasons in their annual and daily phases, and was never intended by the original authors, to apply to any sentient being or personage, either in the form of a god, angel or devil. Yet, in the absence of all authentic history as relating to the real existence of the said Christ, and the doctrines and precepts he should have taught, the chasm is bridged by that ever notable paragraph, "God manifest in the flesh," which all Christians acknowledge to mean none other than the veritable Jehovah, even Father, God, who, through the mysterious inexplicable movement of some ghost (The Holy

Ghost) became "The Son," the Christians Christ, so that after all, we are not left without ample data from which to form a full, just and accurate conclusion as to what constitutes Christianity in its true colors. Jehovah, then, is the veritable Christ, whose existence, doctrines and precepts we are seeking to learn. No Christian dare go back on Jehovah, the God of Abraham, Isaac and Jacob.

He is the Father, the Ghost and the Son,
For sayeth the Creed, "These three are one."

And though, as before remarked, we have all the evidence that reason and sense could ask, to show that this triune Christian monster, together with all his retinue of heroes and heroines, originally referred to the great luminary of the solar sphere, including the zodiac, planetary and other stellar movements, it is a fact that Christian people view the subject otherwise. With them, Jehovah is God, the Builder and the Perfector of their Faith, the Saviour of the Christian world.

[TO BE CONTINUED.]

Medium We—(Mrs. Anna Whitehead Bodeker),
Control.—A. A. A.

RICHMOND, VA.

Medium We say truth to the people and desire attention. Having been placed in a lunatic asylum in Staunton, Virginia, and wickedly and cruelly dealt with so that truth is impaired by We Medium being compelled to reiterate and reiterate statement after statement, till thought reiterated is in constant irritation, for family contention and turmoil and We Medium so in constant dread of interference as to shrink from family approach, they ever disputing the truth that thought of spirit sphere is truth, while We Medium are revolving continually in higher sphere and so in control of all spheres as to communicate thought from every sphere, do say We Medium must publish thought. Sphere one hundred is high sphere of God of high sphere, and all who communicate with We Medium do so by control, communicating with the spirit who would communicate thought to one of world. And We Medium say thought of world so that spirit can be understood, for world does not say thought as spirit in sphere, they using few words and simple, as We Medium have done in development to one hundred sphere. And thought of We Medium is to have the people clearly comprehend We Medium, are all the card in *Wig* of Richmond, Virginia, has stated is truth. The family, excepting dear, dear Pearl and dear, dear Ruby, discredited all statement. At that time one of family removed from We Medium's service a two-horse vehicle, and We Medium was suddenly necessitated to patronize street cars, which was so revolting to our development as to cause renewed work in high sphere, giving sphere the revolve not in control of that sphere and causing work to move on disadvantageously, on and on, till We Medium, worn and tried to the utmost by family disunion, appealed to the Spiritualists for aid that We Medium could have truth comprehended, and so be with the people to instruct them in the revolve of sphere and to have the world begin to revolve in high sphere and be in unity with God of high sphere. Amen and amen.

People will comprehend We Medium when We Medium say truth must revolve now while We Medium are in body, so that the people who sit in control may clearly comprehend the movement of sphere, and when in control to do thought so that spirit can control in sphere of world. World should move on with sphere by direct control of God of high sphere and be so in unity as to clearly comprehend all truth that is in revolve of sphere, and We Medium explain all thought to the world in control of sphere by sitting in circle at table, and as We Medium explain extensively in writing ready for publication, that the world may unite in direct control of God of high sphere. No being can know truth of God in world by direct communion other than by sitting in control. The world cannot improve in good work until in direct control of God of high sphere. The world is so controlled as to require all thought to be in unity with sphere to comprehend spirit control, which is the government of world.—Amen and amen.

The people know not other than what We Medium have published, that the whole world is in confusion and disunity because spirit is not in direct control with each body in this world, and this truth is from sphere one hundred (100), where no medium ever was in control of God other than We Medium. Amen and amen.

World does not comprehend the truth of spirit control, for it will not sit in control with spirit one. All who sit ask and ask, question and question, not regarding mediumistic rule, and persevere in doing thought they think is right, and do a great wrong, become discouraged and discontinue sitting, so that truth is unjustly dealt with and world and sphere wider and wider from immediate control of sphere. No being should be without the truth of direct control of God. This direct communion is the result on communicated to world by We Medium, from God of high sphere, and We Medium do say, retain this communication, and know We Medium work in continued revolve for world to improve, so as to know the thoughts that will unite the people in direct control with God of high sphere, and have harmony, peace and truthful love in continued revolve, and not distrust, disunity, discord and untruth in revolve with sphere and world.

No preacher of the old Bible need say We Medium know not truth simply because We Medium say it *distantly and remotely*, and reiterate and reiterate, We Medium (in the form of woman), are the medium promised to this world to complete the work of God of high sphere, which was not done when Christ the medium of (7) seventh sphere, was murdered and disbelieved by the people because of the truth that was not communicated, that of knowing how to sit in control, and world be in direct communication with God, as Christ was and other mediums less mediumistic.—Amen and amen.

All the preachers, doctors and lawyers can rail and rail, to endeavor to overcome truth, but We Medium say, be silent, give ear and have We Medium prove truth by defining thought and aiding all in control of high sphere to move on and on, that truth of the rightful government of this world be known to all people, that they may know how to improve in body, and world be in regeneration and thought of life everlasting, be in lasting revolve with God of high sphere. Amen and amen.

The world, without definable thought of the power of spirit control, would become bewildered and again mystified. We Medium expound all thought of sphere, so every being can sit in unity in

control of God of high sphere, and move on and on till spirit is removed from body to sphere of God, where work is continued from the thought that is with the body lifeless, and so be in truth, love and affinity. This truth We Medium insist upon the people knowing, and would have paper and paper, throughout the country, publish and corroborate the truth—amen and amen—and publish the writing We Medium have written under control of high sphere. We Medium have not pecuniary means to pay printer for the publication of the truth penned, or We Medium would willingly give the writing freely for the promulgation of the truth handed down by direct control from God of high sphere—sphere one hundred (100). Amen and Amen.

Printing is expensive, and We Medium though in home of plenty, live quietly with but scant expenditure, for means are not given but in restriction. We Medium require but scant allowance when in retirement. To write and communicate to world is all We Medium should do, together with the care and instruction of dear, dear Pearl, and dear, dear Ruby, who should be in sweet revolve of high sphere, but family interference has impaired their advancement, and We Medium, with so much discord of family, are breathing but slightly the freedom of world. Disbelief, discredit and irreverence in sphere sever We Medium from world until the truth of We Medium bring We Medium, is to We Medium irksome in world, and though striving and striving to be comprehended are but resolutely repulsed. We Medium have said many truths, and prophecy and prophecy in loud and sounding words can be reiterated by a few who are apart from the family dissenters, who will not accede to any prophecy having been repeatedly foretold. But prophesying is not the mediumistic control of We Medium other than to communicate public thought for welfare of country. Trivial thought is not of high sphere, and We Medium must not retard thought of high sphere when in good revolve of thought of high sphere. Amen and amen.

Medium, and medium of other spheres, can know all thought if people sit with mediums, but not in distant control. Control only of family should know their own control. Family control of high sphere must never be disturbed. Control of people should revolve at eve, and then at eve and morning; all can know at what hour. All should pray in unity of high sphere and thus be in control for revolve of God of high sphere; and when any individual would sit for control other than control of world, care must be regarded that magnetism be in control of family and not of that of other families. Magnetism is thought so in control of every family as not to be understood by the mere casual thinker, and We Medium say, remember, each family must have their own control, not that of others merely, to write and prove to world by spirit control of pen, that spirit does commune. Endeavor to have thought with family in sphere, and work on and on in control, so as to progress in sphere, that the work undone may begin by undoing work in disunity in sphere which is moving on and on, and which is more and more implicated and involved, and involved in difficulty and difficulty, so as to retard and retard progression, and complicate and complicate work of families and families till work is becoming one conglomerate mass of imperfection, revolving and revolving on and on, more and more massive. We Medium are now in motion to move the people to act, that this world be united in body with spirit sphere, and so control sphere as to be understood, and not have multitudes and multitudes commingling in herds, rupturing and undermining all endeavor to revolve in truth of God of high sphere. Amen and amen.

CONTROL.—A. A. A.

Mr. Jesse Shepard's Marvellous Seances.

The seances of this unique medium continue to increase in power and variety of phenomena. The manifestations have been marked from the first by a finish, and perfection truly astonishing, even to the most experienced investigator. New productions continue to fascinate the sitters at every seance. The miraculous vocalization of Malibran, Sontag, Bosio, Persiani and Lablache increase in brilliancy instead of diminishing. The mediums who sit in these seances are highly benefited, while those who possess latent mediumship are brought forth with rapid progress. Frequently direct writing is produced with pen and ink. Direct voices both talk and sing in the faces of the sitters, while the spirits frequently carry on conversations in German, Greek, Latin, Egyptian, French and other tongues. Spirit lights are usually seen by all in the circle, and hands are felt, and materialized bodies moving about touching and magnetizing persons who are under development. To recount all the various manifestations that occur in one of Mr. Shepard's seances would require several columns in this paper. To thoroughly appreciate the beauty and power of Mr. Shepard's various controls it is necessary to attend several seances, but even then the variety of the phenomena never ceases. Mr. Shepard will remain in Philadelphia only a short time longer.

Notice.

Any one can obtain a copy of Mediumistic instruction to sit in the light, and communicate with spirits, by sending twenty-five cents to Medium We, 2801 corner 28th and Grace street, Richmond, Virginia. The time has come for every individual to commune with God direct. Amen and Amen.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obese or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and five two-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

ualist Union, and prevailed upon him to attend
and observe, and judge for himself. Mr. Cook

was held in great esteem by that Society, and like many of its members, he was very bitter against Mrs. Reynolds, and against materialization especially through her mediumship. He was unacquainted with her, and had been prejudiced against her and her mediumship by many of the mediums of San Francisco, and members of the "Union." He attended and soon became convinced that Mrs. Reynolds was a deeply wronged woman, and that the materializations through her mediumship were genuine beyond any question or doubt. He was outspoken, and tried to convince the members of the "Union" that they were doing Mrs. Reynolds great injustice, that her mediumship was genuine, and that their arguments were groundless and without the foundation of a fact. Many of the members of the "Union" became much exercised over the fact that one of their most influential members had gone over to a belief in materialization, and to the defence of the mediumship of Mrs. Reynolds.

And, now, we propose to show you that the present persecution of Mrs. Reynolds, is a black and damnable conspiracy. That so-called mediums and pretended Spiritualists in San Francisco, are at the bottom of the whole matter, and are, in fact, many of them leagued in conspiracy against her.

Let each one draw his own conclusions from the following detailed statement of the facts.

On Wednesday the 1st day of August 1883, Mrs. Lena Clark Cooke, a medium, occasionally following the business, who resides at No. 320 Mason Street, San Francisco, and a prominent member of the "Spiritualist Union," wrote the following postal card to Capt. Cooke and Mr. Lewis:

"Capt. D. D. Cooke,

"No. 467 9th St., Oakland:

"I want the assistance of yourself and Mr. Lewis in a matter of great importance. Let me see you, sure, by Sunday, and I will explain.

"Your friend,

"August 1st, 1883. LENA C. COOKE."

The postal card was received in Oakland, on Friday, August 3d, 1883. But no attention was paid to it. On Sunday, August 5th, Mr. Lewis and Captain Cooke attended the meeting of "Progressive Spiritualists," at Washington Hall, No. 35 E. 11th St., San Francisco. At about 4 P. M., and a little before the close of the meeting, a stranger to Captain Cooke approached him, and said that Mrs. Lena Clark Cooke desired to see him and Mr. Lewis immediately. This stranger was recognized by Capt. Cooke on the following Wednesday August 8th, as the fellow *Milites*, of whom more will be said hereafter. Lewis and the Captain immediately went to Lena's residence on Mason Street, and on arriving, found Lena and her husband seated in the parlor anxiously awaiting their arrival. And almost without passing the compliments of the day, Lena said to them that she wished to talk to them about the materializations they had witnessed. She said: "The whole thing is a fraud, and I don't wish to see you deluded and carried away by the tricks and frauds of Mrs. Reynolds.

They told her what they had witnessed, and related to her the *absolute test conditions* under which they had observed the phenomena, and that it was genuine beyond any peradventure of a doubt. The only reply she and her husband could make was: "It is a fraud." And when she and her husband attempted to explain the different phases of the phenomena, their explanations were too simple and ridiculous, for even an idiot or an imbecile to utter. For instance, when Mr. Lewis asked her to explain how it was that immediately after Mrs. Reynolds went into the cabinet, dressed in black, a form dressed in white immediately came out of the cabinet into the room. She said: "I can tell you just how it was done. Mrs. Reynolds has a black dress lined with white, and the moment she gets behind the curtain, she throws the skirt over her head, and then walks out of the cabinet as a spirit, dressed in white."

Think of such an explanation! Is it possible that she thought or realized what she was saying? Did she imagine how a spirit so constructed would look with its dress thrown over its head? Did she imagine how the face of such a spirit could be seen, or how it could be recognized by its friends? Did she believe one single word of that silly nonsense, to which she then and there gave utterance? Or, was she willing then and there, to tell a wilful and deliberate falsehood, with the hope and expectation that Lewis and Cooke would believe the nonsensical statements? God forbid that we should judge her, but take her explanation for what it is worth.

Finally, when she found herself unable to meet their arguments, or to convince them that Mrs. Reynolds was a fraud, she said:

"There is a man (*Milites*?) who has spent hundreds of dollars in attending Mrs. Reynolds's seances, and he has now found out that it is all a fraud; and there are a number of persons who are determined to break it up, for they will not stand it any longer. They are going to expose the whole thing, and I want to ask you, Captain and Mr. Lewis, if you will stand in with them in exposing the fraud?"

They told her that there was no fraud about it—that there was and could be no question about the genuineness of the phenomena; that if they knew it to be a fraud, they would by no means advocate its genuineness. But in this case there was absolutely no room or question for a doubt. She said, substantially, that these certain persons were going there, and they would capture one of the spirits and expose the whole thing; that they would break up her seances, and drive her out of the city and out of the State.

Lena was also quite anxious that her husband should go that evening with Mr. Lewis and the Captain, to Mrs. Reynolds's materializing circle, so that he could stand a better chance of getting a front seat. They both mistrusted the purpose for which he desired to go. They believed that there was a plot, a foul conspiracy on foot. They then and there believed that Mrs. Lena Clark Cooke and her husband were the principal ones upon that nefarious programme; that they were engaged in the plot among those conspiring against Mrs. Reynolds, and that their house was the headquarters and rendezvous of the conspirators.

Lewis and the Captain made excuses and took their departure, so that Lena's husband could not go in their company to the circle that evening. They believed that his motive was an evil one; that he desired a front seat, so that he could the better make a raid upon the spirits as they materialized and came out. But when he came, he was placed upon a back seat, where he was powerless to carry out his design, if such he had;

and thus, for the time being, the little game was foiled.

But on the following Wednesday evening, Aug. 8th, that creature Geo. P. Milites, on hand at an early hour, at Mrs. Reynolds's materializing circle. He secured a front seat, sitting next to Capt. Cooke and Mr. Lewis. As soon as the Captain saw him that evening, he recognized him as being the person who, on Sunday, the 5th of August, brought the message from Mrs. Lena C. Cooke, requesting him and Mr. Lewis to call immediately.

After the commencement of the manifestations two spirits materialized and came out of the cabinet together; and on coming out they each bowed to different ones in the audience, and each of them spoke to different ones. Their movements were plainly and distinctly seen, and their words were clearly and distinctly heard by many in the room, and by all who were sitting near them. Some one in the audience went up and shook hands with each of them, and talked with them, kissing them and being kissed by them. When all at once this fellow *Milites*, more like a wild beast, or a raving maniac, sprang forward and grabbed one of the materialized forms, seizing it just below the arms. The spirit dematerialized out of sight and out of his hands. Mr. Lewis and several others took hold of the unprincipled fellow to preserve order and to quell the disturbance. And as the form vanished from his hands, he struggled forward to get into the cabinet, where Mrs. Reynolds was sitting. In the meantime Mrs. Fuller and several others had stepped in front of the cabinet and between it and *Milites*; and when the form vanished from his hands, he, in his struggle to get into the cabinet, seized Mrs. Fuller by the left wrist.

He had torn off a small piece of the white veil worn by the spirit he had grabbed, but this was promptly taken from his hands, and he was soon compelled to release his hold on Mrs. Fuller. Mr. Lewis took him by the collar and walked him out of the room to the hall, and then told him to get his hat and leave, which he concluded was the best thing he could do. And after demanding and receiving back his fifty cents admission fee, he left unceremoniously. He carried nothing from the room but his own worthless carcass and the clothes he wore there. Had he torn any of the apparel from the spirit other than the piece referred to, he could not have concealed it on his person or carried it with him; for during the entire struggle his hands were secured by those who had him in charge. And all that he says about dummies and masks is a barefaced and unmitigated falsehood; for immediately when he made the grab at the spirit, Mrs. Sleeper went into the cabinet to Mrs. Reynolds, and as she opened the curtains, many who were present saw Mrs. Reynolds seated in her chair in the cabinet.

This fellow, Geo. P. Milites, works at the jewelry business, and commenced attending Mrs. Reynolds's materializing circles, as we are informed, a little before Christmas, in 1882. He came to every circle for about three weeks, paying his admission fee. After this time, Mrs. Reynolds's being informed that he was in trouble, admitted him sometimes at half price, but generally free. It is alleged that he was in the habit of beating his wife, and that she left him and obtained a divorce on the grounds of cruel and inhuman treatment.

On Friday, the 10th day of August, 1883, this fellow *Milites* made complaint against Mr. Lewis, charging him with having committed a battery upon the person of said *Milites*, on August 8th, 1883. Mr. Lewis was arrested, and the trial was set for the 29th of August. Mr. Lewis soon learned, however, that he was not the one they were especially desiring to hit.

The vile crew who were persecuting Mrs. Reynolds, knew that in the trial of Mr. Lewis upon a charge of battery, no issue could be made or determined as to the genuineness of the phenomena, through the mediumship of Mrs. Reynolds. They hoped and expected, therefore, that their witnesses, on the part of the prosecution, would, in testifying as to the time and place of the alleged battery, volunteer statements as to the phenomena, designating it as fraudulent.

They well knew that in that trial the question of fraud could not be adjudicated, and they knew that any insinuations made by the witnesses, or any disparagements against Mrs. Reynolds, or her mediumship, would be irrelevant to the issue of battery, then pending before the court, and that such irrelevant matter could not be controverted by testimony on the part of the defence. Mr. Lewis was informed that in that way they intended to have such matter reported and circulated broadcast, as the result of a judicial inquiry.

Mr. Lewis, therefore, to prevent such false reports, and in justice to Mrs. Reynolds, without conceding that he was guilty of any offence, entered a plea of guilty, and paid a fine of \$5.00.

Since then Mrs. Reynolds has been arrested upon a charge of having, on the 8th day of August 1883, obtained fifty cents of this creature *Milites* by false pretenses. We believe him to be the mere hireling and cat's paw of the vile persecutors of Mrs. Reynolds, of those unprincipled creatures, who, as we believe, are ready to resort to any means to forward in their nefarious designs.

If the foregoing facts do not, most unquestionably, indicate an organized persecution of one of the most gifted mediums of this or any other country, if they do not unquestionably indicate a dark conspiracy, then we are no judges of the logic and inexorable sequence of events.

If Lena Clark Cooke and her husband were not engaged in this persecution and conspiracy, whence the significance of the postal card of August 1st, 1883, asking the "assistance" of Captain Cooke and Mr. Lewis "in a matter of great importance?"

How were they to "assist," and what was the business of such magnitude and "importance?"

Whence the special message on Sunday the 5th of August, through this fellow *Milites*?

Whence the brutal assault upon the materialized form on Wednesday the 8th of August by Mrs. Lena Clark Cooke's special messenger, *Milites*?

It seems to us that the object of sending the postal card, and the object of the interview, on the following Sunday, was a nefarious plot to draw Mr. Lewis and Capt. Cooke into the conspiracy, and to use them for the unholy purposes of the base conspirators.

The fact is, many of the Spiritualists of San Francisco know this Lena Clark Cooke of old. Many of us remember how, some time ago, she intruded herself upon one of Mrs. Reynolds's private circles, at Mrs. Sleepers, at No. 334 Fremont St., San Francisco, and how she urged on a *chum* of hers, to make an attack upon one of the materialized spirits. And yet she calls herself a Spiritual-

ist and a medium.

The truth is, certain mediums of her class, goaded on by envy and jealousy at the character of Mrs. Reynolds's mediumship, and jealous of her superior mediumistic gifts, can devise no other way of elevating themselves, than by destroying, if possible, the mediumship of Mrs. Reynolds.

These so-called mediums reminded, day by day, of their own waning fortunes, and well knowing that the materializing circles of Mrs. Reynolds are largely attended and full of interest, are set on fire of hell with envy and jealousy. And for these reasons they seek to cast odium upon her, and discredit upon her mediumship. These so-called mediums and their friends—these pretended Spiritualists, have inaugurated, and are urging on the present warfare against Mrs. Reynolds. At their hands, falsehoods are circulated, and slanderous reports are sent abroad. But they must remember, that, if by falsehood, prejudice and perjury, they secure a verdict against her, it will in the minds of the outside world—be a verdict against Spiritualism, and against all mediums, and all the phases and forms of mediumship. But we have no fears of the result. That perjury has been committed already, we do not doubt. For when we are told of the affidavit made by Mrs. Elmer, we know that it is false in every word and sentence. And its falsity can be proved by no less than seven living witnesses.

It is said that Mrs. Elmer left the State immediately after making that affidavit, and thus far the friends of Mrs. Reynolds have been wholly unable to obtain that affidavit, or a certified copy thereof. But when it can be obtained, or its contents become definitely known, if it contains the statements it is alleged to contain, Mrs. Elmer will be wanted in San Francisco to answer to a charge of perjury.

But we would say to all of these enemies of Spiritualism, and enemies of truth—to all engaged in this nefarious business, in the persecution of Mrs. Reynolds, that they had better consult their own welfare, and go slow. They had better ponder well the step they are about to take. For if they do the things it is said they have in contemplation, if they swear to things it is said they expect to, they will many of them, in the near future, find the "doors of the State prison yawning in front of them and the turnkey stalking behind them."

Geo. W. Lewis,
JOHN ARNOLD,
D. D. COOKE.

San Francisco, Oct. 1st, 1883.

Sparks From The Camp-Fires.—No. 2.

QUEEN CITY PARK, Sept. 2, 1883.

DEAR BROTHER ROBERTS:—Sunday of the above date was bright and beautiful, the waters of the Lake lying before us in the calmness of serenity; all nature seemed to join in one universal hymn of praise and gladness. Could the campers who had left home and care behind in order to enjoy a season of rest and spirit communion, fail to unite in the general anthem, and be fully prepared for the spiritual feast that awaited them? The multitude assembled at the stand at an early hour to participate in the usual exercises on such joyful occasions, as Spiritualists. Many interesting and instructive facts were elicited during the conference pertaining to the presence and operations of ignorant, dark and evil spirits, and their influence over the minds of mortals at times when least expected.

Mrs. Emma L. Paul, of Morrisville, was the speaker for the forenoon, and she gave us a lucid explanation of the causes that are effecting such wonderful changes in the ethics of the nineteenth century.

"It is not the clergy that sustain the morals of the people to-day, but the morals of the people sustain the clergy, whose orthodox dogmatism is as hard as adamant, and as cruel as barbarism. The gates of hell have sometimes been opened into this world through ecclesiastical judicature. But the people of to-day demand a new revelation, and the demand is prophetic of the fulfillment."

Here followed a lucid explanation of cause and effect, and a most grand and sublime picture of the coming epoch in the world's history.

Cephas B. Lynn was the speaker of the afternoon, his lecture being prefaced by music by the band, and singing by Mrs. Eley and Miss Truax, assisted by Charles Sullivan of Boston, Mass. Mr. Lynn is apt to go outside of Spiritualism for his subjects of discussion, and on the present occasion his theme was "The Church."

As Mr. L. stepped upon the platform, a lady who had just come to this camp from Lake Pleasant, said: "Mr. L. gave a lecture at the 'Heavenly Court,' upon the follies and foibles of Spiritualism, in which he told so many startling truths that the Bundyites of that camp were constrained to get up an indignation meeting, and wash their hands from all connection with such solid facts, before they could sleep." On the present occasion Cephas told us that:

"Religion is immortality intensified by emotion. Religion relates to certain principles, and is as little understood as the principles are defined. Creeds are man's opinion of God; but not God's relation to man. St. Augustine and Calvin are the originators of theology, and would send a man to perdition who rejected their base and baseless declarations. But to-day the preaching is much more spiritual, and those preachers who cater to public opinion and preach in accordance with the demand of the age, are having their salaries doubled by stealing our thunder, and telling people that what they preached fifty years ago is not true." As to the crudities of Spiritualism of which so much is said by our critics, he said, quoting from a Western lady, "We did not create the crudities and incongruities that people complain of, we found them inhering in the ground, and will exterminate them in due time. We are here for the purpose of creating order out of chaos, but it is the work of an age that cannot be performed in an hour." My friends, I am on a voyage of discovery, and will follow where the facts lead. God is brooding over the universe with the spirit of liberty, and liberty is not confined to pulpits and platforms, not even this platform. But liberty is burning its way into all our institutions, even into the church."

The speaker here took up the present attitude of the conservative wing of the church, and placed it in a most ridiculous position, by reading from slips cut from newspapers, the published utterances of the clergy, among them Joseph Cook, in which that twister of language says: "Eternal punishment does not mean that the damned souls shall be punished eternally, and that human depravity does not mean that men are wholly depraved," etc.

In the evening, Joseph D. Stiles and Charles Sullivan, gave a public seance in the pavilion, for the benefit of the camp-meeting Association, the seance being largely attended. But the undersigned had previously secured tickets for himself and a friend to Mrs. Maud E. Lord's seance, where he expected to see or rather experience something wonderful, but got woefully mistaken; yet did not feel half so bad about it as the medium did, for he got his money's worth in the lesson of the hour. If Maud is a Bundyite she met an eye opener that night. The brave little woman battled bravely with opposing elements and pleaded eloquently with both spirits and mortals to preserve order and give our spirit friends opportunity to manifest their presence to us, but to no purpose. The room was dark as pitch, so that we could only judge from sounds what was going on. The air seemed to be full of fun-loving spirits, who kept the circle in motion, or commotion, by the transferring of personal property from one part of the circle to another. Mrs. Lord finally spotted a young man as being the instigator of the disturbance, called for a light, gave him his money, and told him to go, and again made a trial of holding a circle, but with little better success.

Our spirit friends were present and tried to manifest, but could do but little more than to materialize the tips of their fingers with which to tap us lightly upon our hands, heads and faces. The mischief-loving spirits had got control and were bound to make the most of the situation. Mrs. Lord no sooner commenced to describe the spirits trying to manifest, to Mr. and Mrs. Eley, who were present, than she was interrupted with, "My watch is gone!" "My ring is gone!" "My bracelet is gone!" etc.; and gentlemen exclaiming, "There's a lady's bonnet on my head!" "A lady's bracelet is on my wrist!" etc. But, the best thing done by the spirits on that night was a refreshing breeze raised by ladies' fans in ghastly hands, the room being close and warm. Mrs. Lord struggled with fate until a late hour, determined if possible to give us something satisfactory, until she was perfectly exhausted and forced to give up and pronounce it a failure.

This night's spiritual pandemonium furnished conclusive evidence of the necessity of harmonious conditions.

I called upon Mrs. Lord next morning and found her packing up to leave the camp, when she sat down in the middle of her task and described many of my spirit friends, giving several tests of spirit presence. While thus engaged in conversation, a gentleman came in and informed Mrs. Lord that two young men had attended her seance for the express purpose of destroying conditions and preventing satisfactory results. This one seance is an eye-opener for Bundyites, who are ignorant of the laws governing spiritual manifestations, that all mediums are declared frauds who fail to produce satisfactory results in the face of all opposition, to say nothing of ruffianly grabbing of spirits and mediums, as if the mediums produced the manifestations in the same manner in which the Bundyites perform their feats of villainy.

In my next flight of sparks will be revealed a few Bundyite cinders that infest the camp of Spiritualism.

CHARLES THOMPSON.

St. Albans, Vt.

Testimonial to Spirit Mrs. C. M. Morrison and Band.

Editor of Mind and Matter:

DEAR SIR:—I read your esteemed journal with much interest and pleasure, and in a late number I notice reference to the work of Mrs. C. M. Morrison's medical band of spirits. For the benefit of others, I desire to publicly add my testimony, and to express my gratitude for the great benefits that I have received from their treatment. I can understandingly direct all who are sick and afflicted to this source of relief, which I know from experience to be a true one. In addition to my own case, allow me to state that several of my friends by my recommendation, have lately availed themselves of the treatment, who are now being most assuredly restored to health. I can conceive of no greater blessing that spirits can bestow upon mortals, than that of healing, and very much of the success which has attended the work of the band of skillful healers in spirit life is due to the earnest and efficient efforts of their mundane co-worker Mr. H. B. Wilcox, whose advertisement can be seen in another column.

Yours for truth and progress,

Revere, Mass. L. D. SHAW.

LONGMONT, Colorado, Aug. 22, 1883.

MR. WILCOX—DEAR SIR:—The last remedies you sent me were duly received and taken as directed, and I must say that I have not felt so well in years as I do know. I had tried so many physicians, and had taken so much medicine, that I felt discouraged when I wrote to you. I began to get better right along from the first course of remedies, and I now feel entirely cured of that cough and terrible asthmatic condition, and people all about me notice the change in me. I shall do all I can to induce others to apply to the medical band, and may you share with the good spirits in their noble work. With kind regards,

MRS. ORMENA DOUGLAS.

Z. Houghton, Darien, Wis., in sending money for subscription says: "Your views on organization are in accordance with my own views exactly; it is what will forward and establish Spiritualism on a permanent basis. No other organization will succeed. We have held home circles twenty-five years free, and through the mediumship of my wife, hundreds of disembodied spirits have received the light, and have been aroused from a condition of bewilderment and misery, and started on the highway of progression, rejoicing that a way is opened to them by which they can redeem themselves and not rely on any Jesus, or wait for the judgment day. How important, then, it is, to establish circles all over the land, and avenues be opened, where our loved ones, gone before, can come and throw off the false teachings, and receive the truth. We anxiously wait for your further views on the subject. Yours as ever for truth, right and justice.

Charles Holman, West Troy, N. Y., writes: "I think my subscription for MIND AND MATTER is now due, but am not certain. Your books will show. I have enclosed \$2.00 for another year. I am more than pleased with the stand you have taken on the Lake Pleasant affair, and am confident the right will triumph in the end. I was there a few days, but did not witness the disgraceful treatment given Mr. Wheeler. I hope he will regain his health again, and be able to do battle for the cause of truth and right."

THE EDITOR OF THE "R.-P. JOURNAL" PUTS HIMSELF ON THE RECORD.

We clip the following correspondence from the *R.-P. Journal* of October 20th:

"PRIVATE CORRESPONDENCE WITH A SOUTHERN TRUTH SEEKER.

"The following letters were not written for publication, but it has occurred to us that they might be of some use to other readers, as Mr. Champlin is not alone in the ideas expressed in his first letter concerning the duty of mediums.—Ed. of *Journal*."

"DEAR SIR:—A friend of mine intends visiting the exposition at Louisville, Ky., and I am trying to persuade him to continue on to Chicago, and see something of 'spirit phenomena,' that we of the South read so much about, but never see. Would he be likely to find good 'Bundy proof' mediums there during the month of October? Are there any materializing mediums in Chicago? His visit, if satisfactory, would add to your subscription list many new subscribers. When we ask a person here to subscribe, the question invariably is, do you of your own experience know spirit return to be a fact. We then most candidly answer, 'No.' What we read in spiritual papers is all we know, and that is only hearsay evidence, although we ourselves feel that there must be something in it. The South is sadly behind on this one subject, whether it is our own fault or not, I cannot say. I wrote to Thomas Hazard over two years ago, (believing he would enlist his pen in our behalf) calling his attention to our want of mediums. He referred my letter to the *Banner of Light* and the *Banner* referred it to the waste basket I suppose; at any rate I have not heard from it. I knew when he referred the same to the *Banner of Light* that nothing would be the result; for I asked him to please explain why the guides of Mrs. Richmond, Slade, and Colville, called them North, East and West, and even across the wide Atlantic, and failed to send them South where their services are so much needed; we would welcome and treat them kindly.

"I should long ago have written to you on the same subject, but noted your reply to a Texas correspondent, somewhere about a year or so ago, where he wrote you, asking how mediums could be induced to come South, and you very kindly informed him to raise his own mediums or something to that effect.

"Well we shall patiently wait, and, perhaps, some one may come to our relief, but I do not look for much until a good spiritual paper is published here in our midst, or until the *Journal* or some other spiritual paper induces such mediums as Slade to come South.

Truly yours, CHARLES C. CHAMPLIN.

Pass Christian, Miss., Sept. 11, 1893.

To which bitterly sarcastic letter the editor of the *Journal* replies:

CHICAGO, Sept. 29th, 1893.

Chas. C. Champlin, Esq.—(Pass Christian, Miss.)

DEAR BROTHER:—Your breezy letter of the 11th covering \$5 subscription [One of the delinquents, we suppose.—Ed.] was duly received. There is no medium for form materialization in this city whom I can commend to your friend. Indeed there is no public medium for form materializations whom I can, without reservation or explanation, commend. I do not mean, by this, to say that they all practice fraud. [Then why insinuate so pointedly that you think they do?—Ed.] I assure you that the best results of investigation are not to be had by witnessing these public exhibitions. They must be wrought out through study and labor in the home or neighborhood circle. In referring to the fact that prominent mediums have gone everywhere but into the South, you seem to convey the idea that they have been shirking duty by not so doing; that in some way they are under obligation to go there. Now, my good friend, when mediumship becomes a matter of merchandise, it is at once amenable to the laws of trade and goes where most is to be made out of it. If you want Slade, or Mrs. Lord, or Mrs. Simpson, or any other good medium in the South, that is, if Southern people want them, they can be had by opening negotiations as you would for a lawyer or any other professional. I sympathize with you all most deeply in your desire for further knowledge on this subject, but the hard facts are just as I have stated them. If you and every other Spiritualist in the South, will go to work determined to develop your mediums, in less than two years you will have as good as any in the world. Should the friend you speak of, or any other Southern friend come to Chicago, I shall be most happy to see them and pay them any attention possible with a busy life.

Yours very truly,
Jno. C. BUNDY.

In the above letter, the editor of the *Bundyite* organ tells his patrons, followers and Spiritualistic opponents just how far he is willing to recognize the work of the spirit friends of Spiritualism through their mediums, or to tolerate that work as the head (nominal at least) of the *Bundyite* enemies of Spiritualism. This is just as we would have it, for when Spiritualists learn from his own pen where he stands, they will cease to give him any countenance as a person who has any proper or reasonable claim to be regarded as in any sense a friend of Spiritualism. For seven years, nearly, this man has had control, as editor and publisher, of a paper which he has professedly conducted in the interests of Spiritualism; and one would suppose that he would have some clear and undoubted knowledge of some of the phenomena that demonstrate the truth of that which he claims to publicly advocate, while just as persistently he opposes, as not supported by the phenomenal facts on which it must rest, or not be true at all.

Here we have him, in answer to a call upon him for information from a person who seems to have had no knowledge on the subject of his inquiries, of a personal nature. Any friend of Spiritualism would, under those circumstances, only have been too glad to give this seeker after spiritual light, all the encouragement possible, by furnishing him unstintedly with any and all information that could aid him in his search. Instead of doing this, what does he do? He writes him. "There is no medium for form materialization in this city, (Chicago), that I could commend to your friend. Indeed there is no medium for form materializations whom I can, without reser-

vation or explanation, commend. I do not mean by this that all practice fraud." Oh! no, the editor of the *Journal* did not mean to say that, for he very well knew, it would be a downright lie, as every friend of true and faithful mediums certainly know; but he did mean to insinuate it as broadly and unmistakably as possible. That is a way he has adopted to evade the legitimate consequences of his persistent efforts to oppose that which he professes to believe and advocate. Now when he wrote as he did to this "Southern Truth Seeker," he well knew that Dr. Mathew Shea, one of the most thoroughly developed mediums for form materializations, was giving his seances in Chicago, and giving entire satisfaction to thousands of investigators, as a materialization medium. It was his duty to have informed this inquiring friend that such were the facts. But oh! no. He could not afford to do that. The friend of this Southern Truth Seeker might then have gone to Chicago, attended Dr. Shea's seances, been convinced of the truth of Spiritualism by what he there saw, and gone back to Mississippi and aroused the dead and slumbering spirituality of the people of that region. This would have been a *Bundyite* calamity, and hence this spark of spiritual light in the South must be quenched, if possible. But not content with concealing the presence of so good a medium as Dr. Shea, in Chicago, fearing that this "Southern Truth Seeker" would go some where else than Chicago, in search for spiritual light, the editor of the *Journal* tells him "there is no medium for form materializations whom I can, without reservation or explanation, commend." As this "Southern Truth Seeker" had only asked for some "Bundy proof" medium, that settled the matter for him. There was no "Bundy proof" medium any where, as he does not mention one of any phase of mediumship. How much of a Spiritualist is he who denies that there is any public medium who comes up to his idea of what a medium should be. The time has come for the editor of the *Journal* to tell his readers how he became convinced that Spiritualism is true, as he professes to believe, but which his every act denies.

The editor of the *Journal* seeks to arrest the work that is being done through spiritual mediums, by the pretence that the same work can be done by mediums sitting privately in private circles. He well knows that if he can starve the public mediums out by discouraging all patronage of them, that he will have effected the destruction of Spiritualism, and earned the applause of its Christian enemies, the one aim and object of all his toadying to those enemies to obtain their smiles of approbation. It is his standing boast that the *Journal* is the only "Spiritualist" paper which received such approbation. It is a distinction that no Spiritualist would seek.

Says the editor of the *Journal* to the "Southern Truth Seeker." "I assure you that the best results of investigation are not to be had by witnessing these public exhibitions. They must be wrought out through study and labor in the home or neighborhood circle." In this way this secret enemy of Spiritualism seeks to discourage the work of public mediums. He knows it is false. Nine-tenth of those who have been convinced of the truth of Spiritualism, have been so convinced by the evidence of its truth, which they received through public mediums, and not in private circles. Private circles even where they have the advantage of fully developed mediums, outside of the favored few who have access to them, are of little consequence. Indeed the strictly private circle may be regarded as a device to prevent the truths of Spiritualism from becoming known to mankind. We would do anything possible to encourage private circles with the view of developing mediums, and educating ignorant and undeveloped spirits; but to advocate them as substitutes for the vastly more useful public circles, we would feel that we were doing the cause of Spiritualism a deadly wrong, and should not complain if denounced as an enemy of Spiritualism.

When the editor of the *Journal* coolly tells this "Southern Truth Seeker," that he will have to develop his own mediums, we are disposed to ask:

"What man of you, when if his son ask bread, will he give him a stone?"

There has been nothing to prevent these people, or any other people, from holding private circles and developing their own mediums in the South, provided always they knew how to sit in and conduct private circles by having had some experience in such matters. But in the finest cases of mediumship, that the world has ever known, the mediums never sat in a private circle; but by attending the public circles of other mediums where experienced developing spirits were in control, they have been developed without any consciousness that they were mediums, or seeking to become mediums. It is public circles that are needed in the South to open the way for successful mediumistic development, and this the editor of the *Journal* knows, and would have said, if he had been disposed to have dealt fairly with his Southern inquirer. But why multiply words to show how utterly the editor of the *Journal* antagonizes Spiritualism? It is becoming so patent that none but those outside of Spiritualism are ignorant of his true position, his aims and purposes.

Dr. B. F. Brown has removed to 1805 Girard avenue, Philadelphia, Pa.

The Work of J. J. Huber.

I want to say to the readers of your paper and the world, that for the year just past, I have had my attention directed to the art of healing, and through my instrumentality, cures have been made where the most learned in medicine in Europe and America had failed and gave the patient up to die.

I have cured tumors and paralysis of longstanding. Have no difficulty in curing ovarian tumors, or any kind, the female organs are subject to. I cured one case of Uterine Fibroid Tumor, which men of medical science said never could be cured by surgery or medicine. I am in constant rapport with my Guides that perform these cures through me, and my Band having taught me that the cure of the centurian's servant where Christ said go thy way—thy servant liveth—was by a natural law of nature. I tried it on a man named Bear, living twelve miles south of me, who for a long time had suffered with paralysis, unable to help himself, and had lost the use of his mental faculties, and being about seventy-eight years old, the doctors all said there was no chance for him, and his children and grandchildren were waiting for months to see him die, and I had Esculapius, my guide, treat him. He got better at once, and is now well, and riding round in his buggy.

When I commenced experimenting last fall, I had everything to learn, and I wrote under the instruction of Alchemists last winter a treatise on the cause and cure of disease, which is as clear, and as intellectual as the science of mathematics itself, and so pronounced by the best and most advanced thinkers of to-day, as it expresses the laws by which nature utilizes the elements in their inorganic form for the restoration of her own children, and instead of treating them with drugs, teaches them how to put themselves in proper condition to receive her vitalizing power, and she never makes a mistake in the proper remedies, or their application.

To those who want to address me by letter, send the age, name and symptom; and to those visiting me, I will tell in three treatments what the prospect is; and to those wanting to hear from their friends on the other side, I would say that I don't meddle with sealed letters. I want to know the age, name, married or not, disease, names of near friends on both sides, color of eyes, complexion and hair.

Twelve years ago, when first born into this new light, I was blindfolded—answered all sealed letters and mental questions; but I myself wanted to know and understand both sides, and for that purpose I gave my time and money for the last nine years; and spirit scientists have used, and are now using, my brain as a battery to develop and teach spirits how to use magnetism as an agent, to impress, develop and control them in the form; and it is in harmony with this work for spirits through my brain to teach and commune with their friends in the form, about their life and what is best for those on this side.

I have made this statement because I have received a great many letters asking about their spirit friends; and I am glad to hold in my possession an acknowledgment of gratitude and thanks to me and their loved ones on the other side for such satisfactory and instructive letters.

Address Prof. J. J. Huber, Mechanicsville, Iowa. Terms made satisfactory to all.

Marching Onward.

MILLINGTON, Mass., October 10th, 1893.

Editor of *Mind and Matter*:

I think I wrote you in a note some time since, concerning the testimony of what seemed to me at the time as reliable spirit utterances; by the manner they were given and the impressions I had at the time. Two years ago, (after finding myself the victim of a large and apparently very malignant cancer), they in effect said that they would carry me through with my trouble, if I would trust them; and afterward devote my time to the promulgation of the principles contained in *MIND AND MATTER*, and said that no such person as Jesus Christ ever had an existence, and other things concerning myself, which time has fully verified. But of course the tempter was in waiting, and all ready for the struggle; and it seems to me that I have a full realization of the power of spirits of darkness, church spirits, or something else. But thanks, all thanks to the powers of light and truth, for the watchful care and strength which has been given, for as the darkness would seem to be closing around, brighter and brighter the lights would gleam; and, oh! the joy and beauty that is given when we are firm to the spirit of Love and Truth. How courageously, fearlessly and lovingly should we go forth. What must be your reward? "Glorious, Glorious" in ringing tones comes reverberating adown the shining aisles of light.

I often think what power must be with and around you to bear you aloft in passing through the fiery conflict. But the season is ready for the sowing, and the sower must go forth, and one all fitted for the work is chosen, and may you be enabled to march on and unfurl the banner of Truth to a world so long enthroned in midnight darkness, and from our inmost hearts may loud anthems of thanksgiving ascend to the realms of light from whence comes the truths which shall shake the foundations of the world and cause the upheaval of the baseless structures under which nations are groaning in agony.

MRS. L. S. GOODNOW.

OFFICE OF THE WORD,
PRINCETON, Mass., Oct. 24, Y. L. 11.

To the Editor of *Mind and Matter*:

I went into court yesterday, on a motion for continuance which was overruled and trial ordered for next Wednesday, Oct. 31st, before a very illiberal judge, Aldrich. We have repeatedly beaten the bigots in United States courts, but there is a local brood of supervising serpents who plot to impose "conditions" on the right of other citizens to acquire and impart knowledge.

Truly yours,

E. H. HEYWOOD.

[We receive the above just as we go to press. We hope Mr. Heywood will be as successful in defeating the bigots of Massachusetts in the civil courts as he was in the United States courts.—EDITOR.]

We are informed that A. F. Ackerly, materializing medium, will be located at 333 West Madison street, Chicago, Ill., after October 28th, and will hold seances for materialization, also for independent slate writing.

EDITORIAL BRIEFS.

Room to Let.—202 Market St., Camden, N. J.

Mrs. H. S. LAKE is speaking for the Northern League of Iowa during October. Parties wishing lectures will address her at Waverly, Iowa.

We have quite a number of interesting articles in hand, which we shall publish as soon as we can find time and space.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

We have received information that arrangements have been perfected for Mrs. Cora L. V. Richmond to speak at Chickering Hall, New York City, for the Sunday evenings of November.

Mrs. M. E. WILLIAMS, materializing medium, at 462 West 34th St., New York City; has changed the time of holding her seances. For particulars see advertisement in another column.

We publish this week the circular of Medium We, (Mrs. A. W. Bodeker), by her special request, which we did not feel at liberty to decline under all the circumstances under which the request was made.

Dr. B. F. BROWN, wishes to announce to his many friends and the public, that all those persons intending to secure his services; must do so at once, as he intends leaving Philadelphia in November for California, to spend the Winter there.

We earnestly recommend our spiritualistic friends to attend the inspirational lectures of Mr. Walter Howell at Baker Hall, N. W. cor. Broad and Columbia ave., 10.30 a. m., 7.30 p. m. each Sunday. For full particulars see Saturdays *Public Ledger*.

MOSES HULL has removed from Erie, Penna., to 1289 Lincoln avenue, Cleveland, Ohio, where he can be addressed by those desiring his services to lecture. For a short time he will lecture for the Society of Spiritualists and Free thinkers, of Cleveland, Ohio.

The Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec.

HAD our health permitted, we intended this week to have especially noticed the infamously unjust attack upon the character of J. Frank Baxter in the *R.-P. Journal*, by its editor. Health permitting, we will do it in our next, as an act of justice to Mr. Baxter, who is one of the most successful test mediums before the public; and who needs no "charity" at the hands of any one, either as a man or medium.

Dr. J. H. RICHMOND wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands; also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand *MIND AND MATTER*, also all Spiritual books and papers, as well as the Liberal literature of the day.

It is not often that we have had any occasion to apologize to our readers for a falling off in our efforts to meet their expectations at our hands, but we feel it but justice to ourselves to say that three days sickness that prevented us from performing our usual work, and two days absence from home meeting suits against us at the hands of those who are seeking to impede us in our work; must be our apology for any short comings that may appear in this number.

WM. B. FAHNESTOCK, M. D., wishes to inform his many friends and the readers of *MIND AND MATTER*, that he has arrived at Lancaster, Pa. The Doctor informs us that he has on hand about a dozen of his third edition of "Statuolence and its Uses," containing articles upon "Cataplexy" and "No Current in Magnetism," to be offered on the same terms as before to those subscribing for *MIND AND MATTER*. All persons desiring to correspond with the Doctor will address him at Lancaster, Pa.

Contingent Fund.

For the purpose of extending the circulation of *MIND AND MATTER* by the distribution of sample copies:

We desire all the friends sending contributions to state distinctly which fund they wish to contribute to, as this fund is for the express purpose of extending the circulation of the spirit communications appearing weekly in *MIND AND MATTER*. Total amount contributed..... \$135.00

ALLIANCE, O., Oct. 13, 1893.

Editor of *Mind and Matter*:

DEAR SIR:—Lyman C. Howe, at Alliance, Ohio, was greeted to a grand surprise Sunday morning, the 7th inst. Our janitor, Mr. Jos. Osterstock, surprised every one by his beautiful decorations of the platform at Independent church. On one corner stood several sheaves of wheat, on the other several of oats, with flowers, ferns, fruits, etc., between. Also, on the speaker's stand stood the "beautiful gates ajar," covered with white carnations, roses and tuberoses, supported by a braae of sunlax. Subject for lecture, "The Harvest is Passed, the Summer is Ended," for poem, "The Beautiful Gates Ajar." Everybody satisfied and happy.

W. S. PETTIT.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 30, M. S. 36.

CARNEADES.

(A Greek Philosopher.)

[Cha-wan-ska, the Indian guide, announced the presence of Carneades, the Greek philosopher, who, B. C. 155, founded the New Academic School. He said that the spirit was one who had so little interest in mundane matters, that it was with the greatest difficulty he could remain to give his communication, and so, to save time, requested him, Cha-wan-ska, to announce his name and place in history. The following communication was then given.—Ed.]

I GREET YOU, SIR:—Strong, positive, and brief, must be my testimony, on account of my spirit having little or no affinity for the present mortal life. Therefore, what has been said by the Indian guide of the medium, must suffice for my introduction. I attempted, in my day, from B. C. 165 to 155, to combine the Christism or Christosism of that time, with the Pythagorean and Platonic systems of philosophy, and met with great success, simply because Pythagoras was a worshipper of Prometheus, and the life, character, and career of Prometheus were almost identical with those of the Christos of India—the story of Prometheus being nothing more than a plagiarism by the Greeks of that relating to Christos. The Platonic philosophy was derived from, and was a combination of, the doctrines regarding Christos in the East and Prometheus in the West. As far as I was concerned, I knew that all the god-systems, or Christos born in the flesh, grew out of the heathen idea of sacrifice as a propitiation for sin. Man, in his primitive state, first offered up the lowest reptiles for this purpose; in time he substituted beasts as offerings; and finally ended by human sacrifices as the noblest offering to offend deity. I so instructed the inner circle or school of my philosophy. After I was transferred to the spirit life, I found that Christosism was altered into Christianity between the 4th and 5th centuries by different bishops of the Christosite churches. The reason why they made this change was to meet the wave of western doubt which flowed upon their teachings through the Hesus element of Western Europe, the two teachings meeting in Rome and Alexandria, about A. D. 250. I have made my statement as clearly as I could under the circumstances, and thank you for this hearing.

[Cha-wan-ska here said: "Brave Roberts, he seems to be a very spiritual man, and he is more interested in matters in spirit life than in material matters." He only came because he wanted to make connection between the Christosism of his day, and Christianity, which is a very important point to know, to get at the truth." We take the following account of Carneades from Smith's Greek and Roman Biography.—Ed.]

"Carneades, the son of Epicurus or Philocomus, was born at Cyrene, about the year B. C. 213. He went early to Athens, and attended the lectures of the Stoics, and learnt there, logic from Diogenes. His opinions, however, on philosophical subjects differed from those of his master, and he was fond of telling him, 'if I reason right, I am satisfied: if wrong give back the mina,' which was the fee for the logic lectures. He was six years old when Chrysippus died, and never had any personal intercourse with him; but he deeply studied his works, and exerted all the energy of a very acute and original mind in their refutation. To this exercise he attributed his own eminence, and often repeated the words:

'El me gar ne Chrysippos ouk an ne ego.'

"He attached himself as a zealous partizan to the Academy, which had suffered severely from the attacks of the Stoics; and on the death of Hegesinus, he was chosen to preside at the meetings of the Academy, and was the fourth in succession from Arcesilaus. His great eloquence and skill in argument, revived the glories of his school; and, defending himself in the negative vacancy of asserting nothing (not even that nothing can be asserted), carried on a vigorous war against every position that had been maintained by other sects.

"In the year B. C. 155, when he was fifty-eight years old, he was chosen with Diogenes the Stoic, and Critolaus the Peripatetic, to go as ambassadors to Rome, to deprecate the fine of 500 talents which had been imposed on the Athenians, for the destruction of Oropus. During his stay at Rome, he attracted great notice from his eloquent declamations on philosophical subjects, and it was here that, in the presence of Cato the Elder, he delivered his famous orations on Justice. The first oration was in commendation of virtue, and the next day the second was delivered, in which all the arguments of the first were answered, and justice was proved to be not a virtue, but a mere matter of compact for the maintenance of civil society. The honest mind of Cato was shocked at this, and he moved the senate to send the philosopher home to his school, and save the Roman youth from his demoralizing doctrines.

"Carneades lived twenty-seven years after this at Athens, and died at the advanced age of eighty-five, or (according to Cicero) ninety, B. C. 129. He is described as a man of unwearied industry. He was so engrossed in his studies, that he let his hair and nails grow to an immoderate length, and was so absent at his own table (for he would never dine out), that his servant and concubine, Melissa, were constantly obliged to feed him. In his old age he suffered from cataract in his eyes, which he bore with great impatience, and was so little resigned to the decay of nature, that he used to ask angrily, if this was the way in which nature undid what she had done, and sometimes expressed a wish to poison himself.

"Carneades left no writings, and all that is known of his lectures, is derived from his intimate friend and pupil, Cleitomachus; but so true was he to his own principles of withholding assent, that Cleitomachus confesses that he never could ascertain what his master really thought upon any subject. He, however, appears to have defended atheism, and consistently enough to have denied that the world was the result of anything but chance. In ethics, which were more particularly the subject of his long and laborious study, he seems to have denied the conformity of the moral ideas with nature. This he particu-

larly insisted upon in the second oration on Justice, in which he manifestly wished to convey his own notions on the subject; and he there maintains the ideas of justice are not derived from nature, but that they are purely artificial for purposes of expediency.

"All this, however, was nothing but the special application of his general theory, that man did not possess any criterion of truth.

"Carneades argued that, if there were a criterion, it must exist, either in reason (*logos*) or sensation (*aisthesus*), or conception (*phantasia*). But then reason itself depends on conception, and this again on sensation; and we have no means of judging whether our sensations are true or false, whether they correspond to the objects that produce them, or carry wrong impressions to the mind, producing false conceptions and ideas, and leading reason also into error. Therefore, sensation, conception, and reason, are alike disqualified for being the criterion of truth.

"But after all, man must live and act, and must have some rule of practical life; therefore, although it is impossible to pronounce anything absolutely true, we may yet establish probabilities of various degrees. For, although we cannot say that any given conception or sensation is in itself true, yet some sensations appear to us more true than others, and we must be guided by that which seems the most true. Again, sensations are not single, but generally combined with others, which either confirm or contradict them; and the greater this combination the greater is the probability of that being true which the rest combine to confirm; and the case in which the greatest number of conceptions, each in themselves apparently most true, should combine to affirm that which also in itself appears most true, would present to Carneades the highest probability, and his nearest approach to truth.

"But practical life needed no such rule as this, and it is difficult to conceive a system more barren of all help to man than that of Carneades. It is not, indeed, probable that he aspired to any such designs of benefiting mankind, or to anything beyond his own celebrity as an accurate reasoner and an eloquent speaker. As such he presented the spirit of an age when philosophy was fast losing the earnest and serious spirit of the earlier schools, and was degenerating to mere purposes of rhetorical display."

Such is the account that has come down to us of the philosopher, Carneades, and his New Academic doctrines. We have herein a specimen of the manner in which the theological views of the ancient philosophers have been buried under their polemical speculations, and abstract reasoning on metaphysical and ethical topics. While it is admitted that Cleitomachus, the intimate friend and pupil of Carneades, confessed that he never could ascertain what his master thought on any subject, we have modern writers who assume to know all about it. These wiseacres have never taken into account the possibility of these ancient philosophers finding means to return, and making known just what it was they labored to accomplish. It would seem from the foregoing communication, that Carneades has attained, as a spirit, a most advanced stage of development, and that it was with the greatest difficulty he could return to set himself right as a teacher of philosophy.

He tells us that from B. C. 165 to 155 he labored to combine the Indian philosophy of Christosism, with the Grecian philosophical systems of Pythagoras and Plato, in which attempt he says he met with great success. Whatever the system of his New Academic School was, it is admitted, that it was unrivalled at the time he lived. But the disclosures which follow this general statement are truly astounding in their significance. The spirit of Carneades tells us that Pythagoras was a worshipper of Prometheus, and that Prometheus in life, character, and career, was but a Grecian plagiarism on the life, character, and career of the Indian Christos. We have, in this spirit statement, a most reasonable explanation of some very puzzling historical questions. It is claimed, if not universally conceded, that Pythagoras made a journey to India. Prof. G. H. Holmes of the University of Virginia, in McClintock and Strong's Cyclopaedia, article "Pythagoras," says, on this point:

"Egypt seems to have been the first foreign country visited by Pythagoras. He is said to have been commended to Amasis by a letter from his friend Polycrates, and to have remained in the country long enough to acquire all the wisdom of the Egyptians—their language, arithmetic, geometry, religious rites, etc. During his stay, he is alleged to have been captured by the Persian armies of Cambyses, and to have received the instructions of the Magi; he is also said to have studied astrology with the Chaldeans, and to have received from the Brahmins in India, their peculiar doctrines. This last imagination is apparently a late deduction from the correspondence of the Pythagorean metempsychosis with Hindu tenets."

If what spirit Carneades says is true, there were many other analogies between Pythagoreanism and Hindu Christosism, and it is no doubt owing to this fact that Pythagoras is supposed to have gone to India. It is now very questionable whether Pythagoras ever went to India at all. If it is true that the Grecian doctrines concerning Prometheus were derived from the Brahmanical doctrines concerning Krishna of India, and if it is further true that Pythagoras was a worshipper of Prometheus, this of itself would be sufficient to account for the similarity of Pythagorean and Brahmanical doctrines. We have not time now to go into a critical comparison of what is known concerning those philosophies, respectively; but we cannot forego noting the further facts, that Apollonius of Tyana was a follower of Pythagoras, who at the mature age of fifty years went to India to perfect himself in the Pythagorean philosophy; and that from that time forward he regarded the Indian philosophers his masters; and not Pythagoras, who like himself was but a receiver and

teacher of the Indian philosophical doctrines. Facts like these, that are brought out by these astounding spirit disclosures, establish their authenticity beyond reasonable doubt.

But we have another surprise in the statement of the spirit that the philosophy of Plato was nothing more than a combination and reconciliation of the doctrines concerning Christos in the East and Prometheus in the West. It is very certain that the philosophy of Plato was an essentially spiritual system, as contradistinguished from the more or less materialistic philosophical systems of Greece and Rome. No one had a better opportunity to know what the philosophical system of Plato was than Carneades, and we therefore are inclined to accept his construction of it as correct.

Carneades frankly admits that he accepted neither the doctrines concerning the Hindu Saviour Krishna, nor the Grecian Saviour Prometheus, and tells us that he knew that both those divinities were the result of the superstitious idea that there could be a vicarious offering for sin. As to this he is undoubtedly right. This was the error of primitive man, and it is as rigidly adhered to by the Christians of to-day, as it was adhered to by the naked savages who first fell into that soul crushing error.

The spirit of Carneades tells us that the Christosism of his time, as he had learned as a spirit, had been converted into the Christianity of Constantine and Eusebius, in the fourth century. He tells us that the Bishops of the Christosite churches, found it necessary to make that conversion of Christosism, to resist the wave of Hesusism from the West. This is very certain, it being a necessity to Constantine to reconcile the warring elements of Christosism and Hesusism in his dominions, and hence he joined the politic bishops in blending the opposing waves of interest and thought in one Hesus-Christos, which has been imposed upon the nations ever since, by the combined power of tyrannical rulers and impiously selfish priests. It is very certain that about A. D. 250, this was the great question of agitation throughout the Roman Empire. We regard this communication not only as authentic, but as showing the Hindu origin of Christianity, beyond all reasonable doubt.

SOTION.

(The Teacher of Seneca.)

[This spirit asked us to take him by the hand. We did so, when he thus addressed us.—Ed.]

We meet in peace only to prepare for war. In my mortal life I was a philosopher and grammarian, in the School of Alexandria; and was the teacher and preceptor of Seneca. I was of the school of Potamon, although I lived before his time—that is, I helped to begin that which he carried out. I was engaged in the active affairs of this life, principally from between A. D. 15 to A. D. 40. I am here to-day for a special purpose, and that is, to prove that before the time of Eusebius, Christianity was Christosism, and that Christos of India was the god known as the Saviour of men throughout the period I have named.

You have heard it said that, "Great was Diana of the Ephesians." This Diana, in my time, was supposed to be the Virgin who brought Christos into the world. The advent of this belief in Greece took place after the Indian conquests of Alexander the Great, and after B. C. 325. Diana was supposed to occupy the same relation to the incarnate god Krishna, that the Virgin Mary occupies in your Roman Catholic Church, of to day, towards Jesus Christ.

But, as for myself, I was not a believer in such doctrines. I was a Peripatetic philosopher, and a follower of the great Gymnosophist Calanus; and if you will read the moral essays of my pupil Seneca, you will find them full of Gymnosophic doctrines. The learned men of my time all believed about the same as do your Modern Spiritualists; but with the fatal mistake that they supposed they walked and talked with God, and not with human spirits. This has been fatal to Spiritualism in all past ages; and even to-day, through the machination of spirits, some of your most trusted lights are likely to ruin your cause by thinking they have a special mission to enlighten the world. Special missions have been the curse of Spiritualism in all countries and in all ages. I was known as Sotion.

[Cha-wan-ska described this spirit as being the opposite of the spirit Carneades, who preceded him; and said, that while the latter was so spiritual that he could hardly enter and remain in the dense atmosphere of the earth, that Sotion had returned with almost the facility of materiality. On leaving he took our hand and assured us of his spirit cooperation. We take the following concerning Sotion from Smith's Greek and Roman Biography.—Ed.]

"Sotion. There appear to have been three or four philosophers of this name. The following alone are worth noticing:—

"1. A native of Alexandria, who flourished at the close of the third century B. C. (Clinton, *Fasti Helleni*, vol. iii, p. 528). Nothing is known of his personal history. He is chiefly remarkable as the author of a work entitled *Diadochia*, on the successive teachers in the different philosophical schools. It is quoted very frequently by Diogenes Laertius, and Athenaeus. It consisted of at least twenty-three books. He was also, apparently, the author of a work, *peri ton Timonos sillon*, and of a work entitled *Diokleitai elegchoi*.

"2. Also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras (*Seneca, Epist.* 108). It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobaeus. Plutarch also quotes him, as the authority for certain statements respecting towns founded by Alexander the Great in India, which he had heard from his contemporary Potamon the Lesbian. Vossius conjectures that it is the same Sotion who is quoted by Tzetzes as the authority for some other statements

relating to India, which he probably drew from the same source.

"3. The Peripatetic philosopher, mentioned by A. Gellius (N. A. i, 8) as the author of a miscellaneous work entitled *Keras Amaltheas*, is probably a different person from either of the preceding."

In the historic doubts concerning these several philosophers, or rather supposed philosophers, we have one of those singular coincidental surprises that we have met with in inquiring into the authenticity of these most remarkable and important communications. The spirit of Sotion, by a single statement, clears up every doubt concerning himself and his labors. He does not mention any other philosopher by the name of Sotion, which he would certainly have done if there had been a philosopher Sotion previous to himself. We therefore incline to believe that the first Sotion, mentioned above, was identical with the second. If it is true, as the spirit stated, and we have no question of it, he sought to reconcile the various philosophical systems of his time, in the spirit of the Eclectic school of philosophers. There can be little, if any doubt, that he was the author of the work entitled *Diadochia*, on the successive teachers in the different philosophical schools, as well as the other two works attributed to the same author. The third supposed Sotion is undoubtedly the Sotion who was the preceptor of Seneca, and has only been supposed to have been a separate and distinct person, because he is spoken of as a Peripatetic or Aristotelean philosopher, while the preceptor of Seneca was a great admirer of Pythagoras and his philosophy.

The spirit tells us that he, as a philosophical teacher and writer, anticipated the Eclectic system of Potamon of Alexandria, or in other words, he sought to combine the philosophies of the various schools in one philosophical system. It is not a little singular that Sotion is mentioned as the contemporary and personal friend of Potamon the Lesbian; and that he should speak of having anticipated the Eclectic philosophy of Potamon of Alexandria. We are therefore led to believe that the latter Potamon was a descendent or relation of Potamon, the friend of Sotion. It very naturally accounts for the later Potamon taking up and completing the work begun, prior to A. D. 40, by the friend of his ancestor or relative.

The spirit speaks of himself as having been a Peripatetic philosopher, and a follower of the great Gymnosophist, Calanus. This would show that Sotion was what he claims to have been, an independent philosophical thinker, and that he was, as a teacher of philosophy, as early as A. D. 15, fully acquainted with the Gymnosophic teachings of Calanus, as well as with the Aristotelian, Pythagorean, and other philosophical systems of Greece. Now, who was Calanus? Smith's Dictionary of Biography says:

"Calanus, one of the so-called Gymnosophists of India, who followed the Macedonian army from Taxila at the desire of Alexander the Great; but when he was taken ill afterwards, he refused to change his mode of living, and in order to get rid of the sufferings of human life altogether, he solemnly burnt himself on a pyre in the presence of the whole Macedonian army, without evincing any symptom of pain. His real name was, according to Plutarch, Ephines, and he received the name Calanus among the Greeks, because, in saluting persons, he used the form *Kale* instead of the Greek *Charis*. What Plutarch here calls *kale* is probably the Sanscrit form *calyana*, which is commonly used in addressing a person, and signifies good, just, or distinguished. Josephus (*Contra Apion*, i. p. 484) states, that all the Indian philosophers were called Kalanoi, but this statement is without foundation, and is probably a mere invention."

The spirit of Calanus, long since came and denied that he burned himself alive as had been erroneously supposed. The fact has been carefully concealed that Calanus imparted the Gymnosophic or Spiritualistic-Buddhist philosophy of India to Alexander the Great, and to his chief attendants at that time, in Persia. Villenave admits (*Biograph. Universelle Art. Calanus*) that "This philosopher dared, as was said, to demand of the conqueror (Alexander the Great) to strip off his clothes, and sit naked while the latter listened to his discourses." It was after that time that the Gymnosophic philosophy became very widely known throughout Greece, and that the worship of the Hindoo Krishna, or Kristos, as the Greeks called him, spread over the Greek speaking provinces of the Roman Empire. Those who adopted this Hindoo philosophy, like Sotion, regarded themselves as followers of Calanus, he having first made known the Gymnosophic philosophy to the Greeks. The reader can readily see how the facts set forth fully confirm the spirit's statement that he adopted the Eclectic view of philosophy, and taught the doctrines of all philosophies, Hindoo as well as Greek.

But, the spirit, after taking the method he did to identify himself, states that the special object of his return to earth was to show that Christianity before the time of Eusebius, was Christosism, and that Christos of India was the god known as the Saviour of men throughout the Greek provinces of the Roman Empire during the period from A. D. 15 to A. D. 40. If any one was likely to know this fact, it was Sotion, who, as a student of all known religions and philosophies, tried to reconcile them one with another. He significantly speaks of Diana of the Ephesians as the supposed Virgin who had brought Christos into the world. It is certainly the fact, that "Diana of the Ephesians" was a very different divinity from Diana of the Romans, who was considered of no

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